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HISTORY OF JAPAN

BY

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(Translated by M.G. Mori)



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EDITORIAL NOTE

It is a common desire among tourists to learn something of the culture of the countries they visit, as well as to see their beautiful scenery. To see is naturally easier than to learn, but flying visits merely for sightseeing furnish neither time nor opportunity for more than a passing acquaintance with the culture of any foreign people. This is specially true of Japan and her people.

The Board of Tourist Industry recognizes both the obligation and the difficulty of providing foreign tourists with accurate information regarding the various phases of Japan's culture. It is, therefore, endeavouring to meet this obligation, as far as possible, by publishing this series of brochures.

The present series will, when completed, consist of more than a hundred volumes, each dealing with a different subject, but all co-ordinated. By studying the entire series, the foreign student of Japan will gain an adequate knowledge of the unique culture that has evolved in this country through the ages.

For those who wish to follow up their studies with a closer investigation of more erudite works, we append bibliographies, which we can recommend as authoritative guides for study.

BOARD OF TOURIST INDUSTRY,
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NOTE

The Japanese Government has adopted a new system of spelling for certain Romanized Japanese syllable sounds. Though the spelling has been modified, the pronunciation remains the same. The modified spelling is given below with the old (slightly more phonetic) spelling in brackets :

si (shi)		
ti (chi)	tu (tsu)	
hu (fu)		
zi (ji)		
sya (sha)	syu (shu)	syo (sho)
tya (cha)	tyu (chu)	tyo (cho)
zya (ja)	zyu (ju)	zyo (jo)

Naturally, the change has caused the spelling of certain familiar names of places and things to be altered ; for instance :

<i>Old Spelling</i>	<i>New Spelling</i>
<u>Shinto</u> shrine	<u>Sinto</u> shrine
<u>Chion-in</u> temple	<u>Tion-in</u> temple
<u>Mt. Fuji</u>	<u>Mt. Huzi</u>
<u>Chanoyu</u>	<u>Tyanoyu</u>
<u>Chosen</u>	<u>Tyosen</u>
<u>Ju'utsu</u>	<u>Zyuzyutu</u>
<u>Jinrikisha</u>	<u>Zinrikisya</u>

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PERIODS OF JAPANESE HISTORY

(in chronological order)

Divine Age (previous to 661 B. C.)

Before the accession of Emperor Zinmu.

Ancient Period (661 B. C.—592 A. D.)

From Emperor Zinmu's accession to that of Empress Suiko.

Period of Political Reforms (592—710)

From Empress Suiko's accession to Emperor Yōmei's founding of Heizyō-kyō at Nara.

Nara Period (710—794)

From Emperor Yōmei's founding of Heizyō-kyō to Emperor Kanmu's founding of Heian-kyō at Kyōto.

Heian Period (794—1185)

From Emperor Kanmu's founding of Heian-kyō to Emperor Go-Toba's accession (year of fall of the Tairas and appointment of guards and headmen).

Kamakura Period (1185—1333)

From Emperor Go-Toba's accession to overthrow of Kamakura Bakuhū by Emperor Go-Daigo.

Kenmu Restoration and Yosino Period (1333—1392)

From Emperor Go-Daigo's restoration to Emperor Go-Kameyama's return to Kyōto.

Muromachi Period (1392—1568)

From Emperor Go-Kameyama's return to Kyoto to Oda-Nobunaga's entry into Kyōto in response to Emperor Ōgimati's call.

Azuchi-Momoyama Period (1568—1600)

From Oda-Nobunaga's entry into Kyōto under Emperor Ōgimati to Battle of Sekigahara in Emperor Go-Yōzei's reign.

Edo Period (1600—1867)

From Battle of Sekigahara in Emperor Go-Yōzei's reign to Emperor Meiji's accession and Tokugawa-Yosinobu's return of power to Imperial Court.

Meiji Period (1867—1912)

From Emperor Meiji's accession and Tokugawa-Yosinobu's relinquishment of power to Emperor Meiji's death.

Taisyo-Syowa Period (1912—)

From Emperor Taisyō's accession.

I. THE FOUNDING OF THE EMPIRE

The Empire of Japan—*Dai Nippon Teikoku*—is situated to the east of the Asiatic continent. Belonging to the north temperate zone, it is visited by monsoons and has frequent and abundant rains, and forms a part of the great rice-producing regions of Eastern Asia.

The members of the family that formed the nucleus of national organization when the Japanese race was brought into being, naturally came to occupy the highest and most honoured positions in the State, and to be looked up to with reverence by all the rest. This family has ever since reigned over and ruled the Empire as the Imperial House.

The Imperial House and people of Japan revere their first ancestor as Amaterasu-Ōmikami. According to Japanese mythology, the great goddess, who dwelt on the Plain of High Heaven, or Takama-no-Hara, gave an edict to her grandson, Prince Ninigi, to the following effect:

“The Luxuriant Land of Reed Plains is the country which our descendants are to govern as monarchs. Go forth, therefore, our Imperial grandson and rule over it! May you farewell! Our Imperial lineage shall continue unbroken and prosperous, co-eternal with heaven and earth.”

It was, indeed, by this divine edict that the Japanese Empire was established, founded upon the principle that the *Tennō*, or Heavenly Emperor, representing an unchanging and identical line of Emperors, should reign over



Mount Takatiho in Kyūsyū

and govern this land as long as heaven and earth should last. Amaterasu-Ōmikami, taking up the Sacred Mirror of Yata, then said to her grandson :

“Look upon this mirror as you now look upon me.”

And she gave it to him together with the Sacred Sword of Murakumo and the Sacred Bead-Necklace of Yasakani. These Three Divine Treasures have been and will be handed down from Emperor to Emperor generation after generation as the emblems of Imperial authority.

In obedience to the command of Amaterasu-Ōmikami as expressed in the edict already quoted, Prince Ninigi-no-Mikoto, her grandson, bearing reverently the Three Sacred Treasures, descended on the peak of Takatiho in the province of Hyūga (Miyazaki Prefecture). The Zinmu Tennō, the First Emperor of Japan, was his great-grandson.



Kasihara Shrine, dedicated to the Emperor Zinmu

Acting upon the edict of Amaterasu-Ōmikami the Emperor Zinmu started on his great journey eastwards in the hope of making his benign sovereignty felt in every nook and corner of the country. Passing through the Inland Sea, he arrived and cast anchor at Naniwa (now Ōsaka), whence he prepared to enter the province of Yamato (Nara Prefecture). Hearing of this, Nagasunehiko, of Yamato, with Prince Nigihayahi-no-Mikoto as his nominal overlord, offered such stubborn resistance to the Imperial forces that the Emperor thought it best to change his plans of campaign. He steered a circuitous course along the southern coast, and landed in the province of Kii (Wakayama Prefecture). Guided by a crow which then received the name of Yatagarasu, and by men willing to serve him, he made his way across steep mountains until

he found himself in Yamato, where he subjugated local chieftains in various districts, and then resumed his campaign against Nagasunehiko. While the decisive battle was at its fiercest, a golden-coloured kite came flying, dazzling the eyes of all who beheld it, and alighted on the nock of the Emperor's bow. The enemy were so dazed that they were put to rout. Prince Nigihayahi-no-Mikoto did his best to awaken Nagasunehiko to the great mistake of opposing the Imperial forces, but all to no purpose; whereupon the prince put the chieftain to death, and surrendered to the Emperor. The other local leaders with their followers submitted to the Emperor one after another, so that the Yamato region was soon brought under the complete sway of the Emperor, and enjoyed peace and tranquillity under him. He, therefore, performed the solemn ceremony of enthronement in Kasihara Palace at the foot of Mount Unebi. That memorable year (660 B. C.) is reckoned as the first year of the Japanese National Era, and the day of the Emperor Zinmu's accession is honoured each year on the 11th of February (Gregorian calendar) as a national holiday called *Kigensetu*. In the fourth year of the national era (657 B. C.) Emperor Zinmu opened a place of worship on Mount Tomi-yama, where he paid reverence and homage to Amaterasu-Ōmikami.

II. JAPANESE NATIONAL POLITY

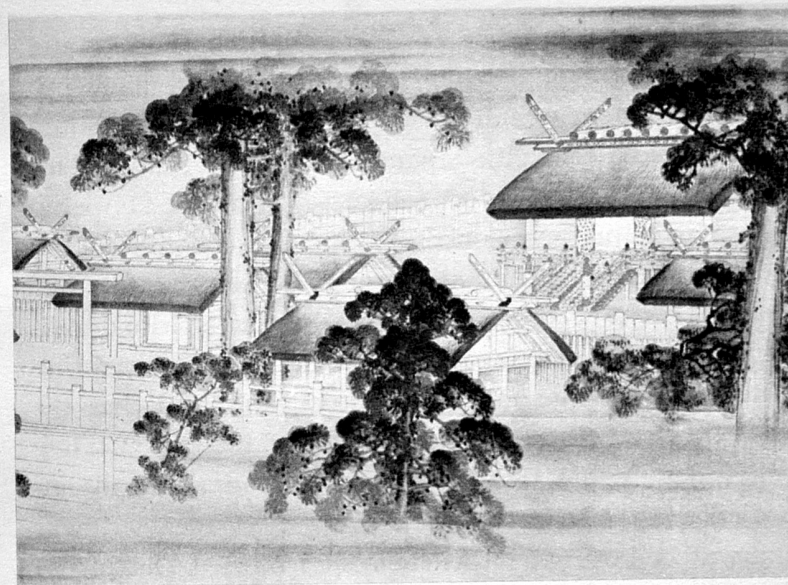
It will be clear from what has been said in our first chapter that the Japanese Empire is founded upon the spirit of profound reverence for Amaterasu-Ōmikami from whom our Emperors are directly descended. This spirit or principle may be analyzed into two constituents, namely, ancestor-worship and god-worship. Ancestor-worship has given rise to the consanguineous unity of the nation, and god-worship to our spiritual unity; and the two elements in combination have formed the foundations of the typical and unique national constitution of our Empire.

Let us first consider the question of consanguineous unity. The Japanese people as subjects of the Emperor have inhabited this archipelago for so many centuries without interruption, and without interference from outside, that their families have closely mixed and mingled with one another and formed a race of admirable tendencies. And the fact is worthy of note that the Imperial Family has stood at the very centre of this national process of common assimilation, so that Imperial blood may be said to run in the veins of all Japanese, who have thus become kinsmen with one another, descended from a common ancestor. And that common ancestor, or ancestress, is Amaterasu-Ōmikami. The relations between the Imperial House and the people today may therefore be likened to those between the trunk and branches of a gigantic tree, for if we were to trace the genealogy of



Naikū, or Kō-Dai-jingū Shrine, Ise

each Japanese subject we should find that he belongs to a family which centuries ago was either a direct or an indirect offshoot of the Imperial Family. The Japanese people have countless surnames or family names, but for centuries past it has been customary to classify them all into four major groups on the basis of blood relations. They are the Minamotos, the Tairas, the Huziwaras, and the Tatibanas—commonly shortened to “Gen-Pei-Tō-Kitu,” according to the Japanized Chinese pronunciations of the characters used to represent them in writing. The Minamotos, or Genzi, as they are often called for short, are also known as Seiwa Genzi because they are descended from Seiwa Tennō, the 56th Emperor (reigned 858–876 A.D.). The Tairas, or Heisi, or again Heike, as they are often called, are descendants of Kanmu Tennō,



Gekū, or Toyouke Dai-jingū Shrine, Ise

the 50th Emperor (reigned 781–806 A.D.), and are thus spoken of as Kanmu Heisi. These two celebrated families enjoyed great prosperity, the one after the other, subsequently to the decline of the Huziwaras, who were the descendants of Ame-no-Koyane-no-Mikoto (a prince in constant attendance upon Amaterasu-Ōmikami), and who entered, notably after the Reformation of the Taika era (645 A.D.), into very close marriage connections with the Imperial Family. As for the Tatibana, they were the descendants of Bidatu Tennō, the 30th Emperor (reigned 571–585 A.D.). Thus, returning to our simile of the tree to whose trunk we ventured to compare our Imperial House, we may liken these great families to its larger branches, and the lesser families to its smaller branches and twigs, and all the members of those families to its

myriad leaves. In other words, the Imperial Family and the people having a common ancestor in Amaterasu-Ōmikami, our sovereign and his subjects are completely united like one man to form the Japanese nation and State. This consanguineous unity or solidarity, with the Imperial House as its nucleus, constitutes indeed one of the foundation-stones of our national structure.

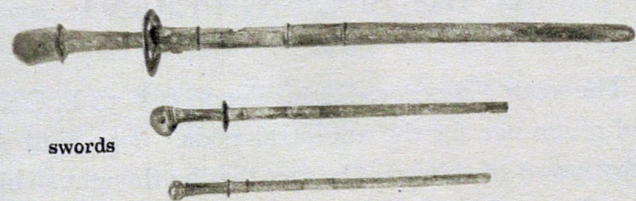
Let us now proceed to examine our spiritual solidarity. Of old the Japanese regarded life as consisting of two phases, physical and spiritual, and held that the spirit survived the body and was indeed immortal. They believed, therefore, that though physically dead the disembodied souls of their forefathers for ever remained near and watched over them as their successors. Thus arose their national faith of ancestor-worship, in which they revered their forbears as gods, in the belief that those ancestors were all possessed of divine personality or character and were deserving of reverence as such, whereas they, their descendants, had lost so much divinity that they had nothing but human personality left to them. There was, however, one extremely important exception to the general rule of Man's fall from the divine state. It was none other than the Emperor himself, who, being the direct lineal descendant of Amaterasu-Ōmikami, for ever retained the divine personality. So the Japanese have from of old respected and revered the Tennō as a living god or *Arahito-gami*, and indeed as the divine ruler of the country by virtue of his godly personality and attributes. Thus it is that our spiritual unity with the Imperial Family as its nucleus forms the other cornerstone of our national polity.

III. THE ANCIENT PERIOD

The 10th Emperor, Suzin Tennō (98-30 B. C.), was full of reverence for the ancestral gods. The most noteworthy proof of this was the fact that he thought so highly of the Three Sacred Treasures which had been handed down by the Emperors, generation after generation, that he caused the Sacred Mirror and the Sacred Sword to be removed to the village of Kasanui in the province of Yamato, and commanded his daughter Princess Toyosuki-Irihime-no-Mikoto to serve them and worship them as Amaterasu-Ōmikami herself. At the same time he ordered a new mirror and a new sword to be made in close imitation of the original treasures, and kept them in the Imperial Palace together with the Sacred Bead-Necklace. That was in the year 92 B. C. His successor, Suinin Tennō (30 B. C.-70 A. D.), the 11th Emperor, was also full of the spirit of adoration for the gods, and had the Sacred Mirror and the Sacred Sword removed to a place on the river Isuzu in Ise Province (Mie Prefecture), where he bade his daughter Princess Yamatohime-no-Mikoto serve and worship them as Amaterasu-Ōmikami (5 B. C.). The shrine built to house them is known today as the Kō-Daijingu Shrine (Naikū).

The next Tennō whose reverence for the gods must be noted was the 21st Emperor, Yūryaku Tennō (456-479 A. D.), who in 478 removed the shrine of Toyosuke-no-Ōmikami, goddess of agriculture and sericulture, from the

Relics of Ancient Japan



swords

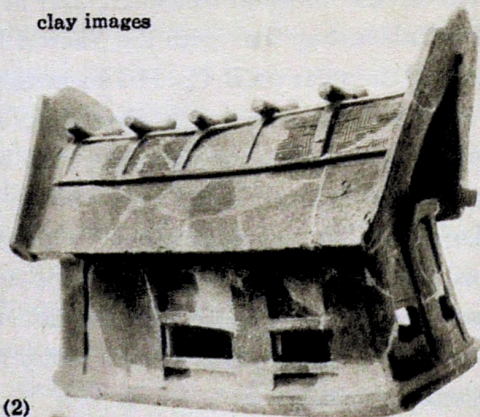


(1)



helmet

clay images

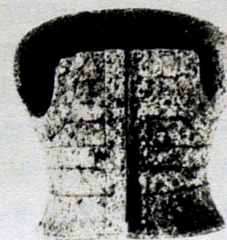


(2)

Relics of Ancient Japan



beads

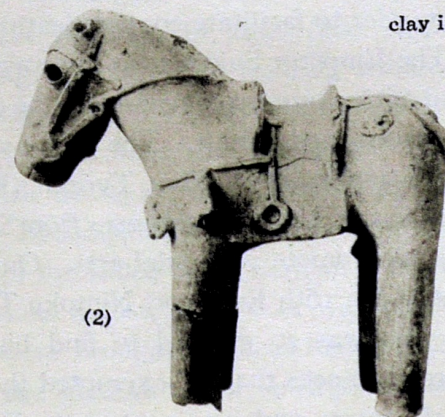


armour



(1)

clay images



(2)

province of Tanba (Hyōgo Prefecture) to Ise. This shrine is known today as the Toyouke Dai-jingū Shrine (Gekū). The Great Shrines of Amaterasu-Ōmikami and Toyoukeno-Ōmikami are the two sacred edifices at which the whole Japanese nation from the Imperial House down pays the most profound reverence and homage.

Now Amaterasu-Ōmikami was full of compassion, and bestowed her mercy upon all beings and things. The first Emperor, Zinmu Tennō, and all his Imperial successors, inherited her virtue of compassion in full measure, and exerted themselves constantly for the well-being of their subjects. Let us give here a few illustrations. The Emperor Suzin sent out members of the Imperial Family in all directions with instructions to open up new regions and bring them under cultivation. He caused ponds and canals to be dug in different parts of the country for the benefit and encouragement of farmers, and ordered ships to be built in order to facilitate communication and transportation. The Emperor Suinin also improved irrigation and protected agriculture by commanding the construction of water-reservoirs and canals. The Emperor Yūryaku invited potters and painters from Tyōsen (Korea), and skilful women-weavers and seamstresses from South China, in his efforts to promote industrial arts. Our fourth example is that of the 16th Emperor, Nintoku Tennō (310-399 A.D.), who was so grieved to find his people in straitened circumstances that he exempted them from all taxation for six years, and was content to live a life of great frugality, until one fine day he found, to his joy, that his people had regained their vigour and prosperity.

Reverence for the gods and affection for the people

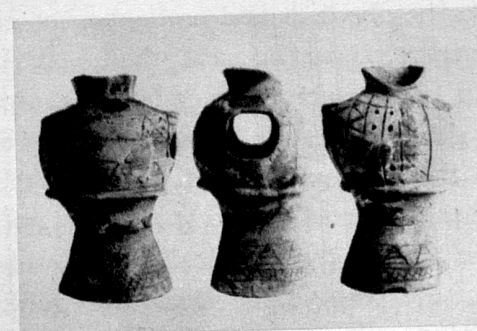
are indeed the two most salient features of the way of benign rule unfailingly followed by the successive Emperors of Japan. The Japanese people, on their part, have always looked up to the Imperial House in adoration and gratitude for these blessings, and endeavoured to play their part nobly in return.

Tyōsen (Korea) and China were the only foreign countries that had anything to do with Japan in the Ancient Period. The Korean peninsula had at one time been divided into Ancient Tyōsen and Bakan, Benkan, and Sinkan; but later on there arose the three kingdoms of Siragi, Kōkuri, and Kudara. Sandwiched between Siragi and Kudara there lay a region called Mimana, which was under the suzerainty of Japan. Immediately upon the death of the 14th Emperor, Tyūai Tennō (190-200 A.D.), the Empress Zingū crossed the straits at the head of a fleet, forced her way up to the capital of Siragi, and made it a tributary to Japan (200 A.D.). Kudara followed Siragi's example in sending tributes to Japan, and was in turn followed by Kōkuri. Shortly afterwards a Japanese resident office was established in Mimana and entrusted with the work of administering good government there. Subsequently to, and in consequence of, the subjugation of the states of the Korean peninsula, learning and the various industrial arts as well as other cultural institutions were brought overseas into this country.

Of all the institutions of spiritual civilization introduced into Japan by way of Tyōsen, Confucianism and Buddhism produced the most profound effects upon our moral and intellectual life. Confucianism came in 285 during the reign of the 15th Emperor, Ōzin Tennō (200-

310 A.D.), and Buddhism was brought over here in 552 during the reign of the 29th Emperor, Kinmei Tennō (539-571). Now it should be recalled, as was stated in earlier chapters, that Japanese national thought and sentiment centred around the worship of ancestral gods as the nucleus. And since the highest and noblest of all the ancestral gods was Amaterasu-Ōmikami, Japanese ancestor-worship must, in the last analysis, become crystalized into the worship of Amaterasu-Ōmikami. Furthermore, since the Emperor is the direct divine descendant of Amaterasu-Ōmikami, and is thus a living god who has inherited her divine personality, it follows that the national reverence for Amaterasu-Ōmikami is at the same time reverence towards the Emperor himself, and that the reverence for the living god is identifiable with loyalty to the Emperor. Such is the essence of the way or mental attitude which the Japanese people are to take as subjects of the Emperor. In other words, the worship of the gods is the very life of Japanese national thought. Now, neither Confucianism nor Buddhism came into direct conflict with this central idea of Japanese national philosophy. Confucianism lays great stress upon filial piety and obedience to one's elders, and considering domestic or family morality as the basis of all ethical conduct, it teaches one to extend it to the government of the country and finally to the task of securing the perfect tranquillity of the world. There was thus something in Confucianism that harmonized well with the Japanese spirit of reverence for one's ancestral gods, with the result that Confucianism was accepted without scruples, and has remained to this very day a fruitful source of moral inspiration to the nation. Buddhism, on

the other hand, emphasizes the immortality and transmigration of the soul, and insists upon the existence of causal relationships extending from the past through the present into the future. It also makes much of memorial services performed in honour or for the benefit of one's forefathers. Thus it already had something in common with the Japanese tradition of ancestor-worship; but Prince Syōtoku (574-621) in adopting it tried to modify it so as to render it still more suitable to our country. Buddhism has in consequence been more and more Japanized ever since, and become well united with Sinto (or the Way of the Gods). The birth, in later periods, of such typically Japanese Buddhist sects as the Zyōdo-syū and the Hokke-syū (popularly called Nitiren-syū), bears witness to this thorough Japanization of Buddhism. The great assimilative power of the Japanese people has thus enabled them to adopt and adapt Confucianism and Buddhism in such a way as to derive spiritual nourishment from them and so make them contribute much towards the development of their national culture.



Ancient Clay Armours

IV. THE PERIOD OF POLITICAL REFORMS

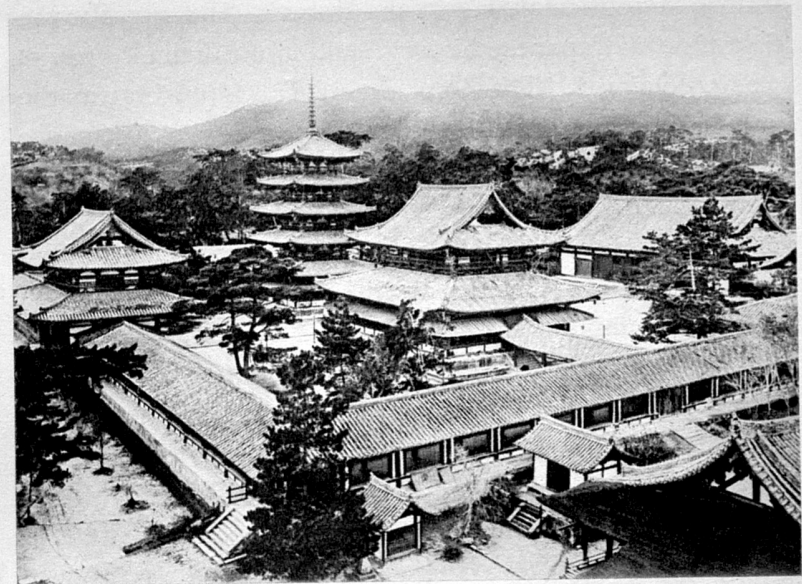
The social structure of Ancient Japan was based upon a system of family groups, or *uzi*, as such groups were called. With the natural increase of population from generation to generation the *uzi* system gradually disintegrated, so that the social structure underwent changes of a radical nature. Such social changes must inevitably bring about corresponding changes in the political organization of the country. It was just at such a juncture that Prince Syōtoku came upon the stage of national history as Prince Regent to the Empress Suiko (reigned 592-628) to administer the affairs of State, and not only did he Japanize Buddhism, but he also attempted important political reforms. The political thought of Prince Syōtoku centred around the State as the nucleus of all activities, and he insisted upon profound reverence for the gods. In his Constitution of Seventeen Articles he taught all to be obedient and prudent when commanded by the Emperor, since, he said, there can be no two monarchs in one country, nor can the people serve two sovereigns with loyalty. He further declared that all loyal subjects of the Emperor should sacrifice their private interests on the altar of public or national good. It was thus that he taught the people how they should serve the Tennō. He also made clear the guiding principles of social life by stressing the value of peace and harmony, and the importance of obedience. Further more, he



Prince Syōtoku, Prince Regent to the Empress Suiko

framed and perfected various systems, and greatly improved and encouraged culture and education.

Under his leadership Japanese civilization made wonderful advances. Without deviating from his fundamental position of profound reverence for the gods, the Prince gave whole-hearted protection to Buddhism, built such colossal Buddhist temples as the Sitenno-zi temple (Osaka) and the Horyu-zi temple (near Nara), made Buddhist images, and himself delivered lectures on Buddhist sutras. It is said, indeed, that towards the end of the Empress Suiko's reign there were no less than forty-six Buddhist temples with as many as 1300 monks and nuns. Temple-builders or carpenters, tile-makers, Buddhist image-makers, and painters came over from Tyosen (Korea) in large numbers, and architecture, sculpture, metal-casting, painting, embroidery and other arts and crafts made notable progress. The era we are describing is known either as the Suiko Age or the Asuka period. The edifices of the Horyu-zi temple and the Buddhist images and sculptures in them are representative of the artistic trends of the Asuka period. The Horyu-zi temple is made up of the Eastern and the Western Temples; the Western Temple again consisting of the seven structures called the Southern Gate, the Middle Gate, the Main Hall, the Five-storied Pagoda, the Lecture Hall, the Belfry, and the Sutra-Storehouse; while the Eastern Temple, with the Yumedono in the centre, comprises many structures. The whole scene, with Mount Ikoma in the background and with many edifices of incomparable beauty spread out before one's eyes, is truly worthy of high admiration. Within these buildings are treasured



Horyu-zi Temple, near Nara

many masterpieces in sculpture, painting, and the useful arts, so that the atmosphere is redolent of the sublimated essence of Art and of the inexhaustible but elusive charm of superior harmony. The artistic forms and patterns embodied in those buildings and treasures not merely represent the arts and crafts of Tyosen and the Northern and Southern Courts of China, but in a lesser measure reflect the art tendencies of still remoter climes, such as Gandhara, India, Persia (or Iran), and even the Eastern Roman Empire.

Twenty odd years after the death of Prince Syotoku there came Prince Naka-no-Oe, who achieved a political reformation on a grand scale. This prince began by overthrowing the Soga family, which was then wielding unwarranted authority; and thus firmly secured the central-

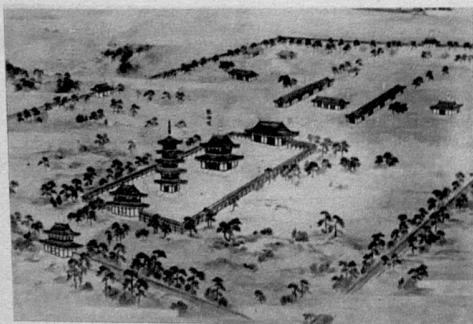
ization of political power in the Imperial House. For the first time in Japanese history, too, an era-name or *nengō* was proclaimed. The first year of Taika (which was the name of the first era) corresponded to the year 645 of the Christian era. All the land and people of the Empire were placed under the direct control of the Imperial Court as public land and public people (or citizens), and every subject, male or female above six years of age, was granted a uniform lot of land fixed by law, which he or she was expected to keep under cultivation until death forced him or her to return it to the State. Prince Nakano-Ōe in due course of time ascended the throne, and has been posthumously called the Emperor Tenzi (reigned 661-671). As Emperor he never slackened his efforts to bring his reforms to a successful consummation, and so began his great work of compiling a code of laws and regulations, a task which, though he did not live to complete it, was finally accomplished in the reign of Monmu Tennō (reigned 697-707), the 42nd Emperor. This is now known as the *Taihō Rituryō*, or Taihō Code. *Ryō* in the term *ritu-ryō* meant various regulations concerning official organization and other matters, so that they constituted the framework of national government, while the *ritu* made up the criminal code of the system.

According to the *ryō* or regulations, the central Government consisted of two kinds of officials, viz. *Singi-kan* and *Daizyō-kan*. The *Singi-kan* were officials whose duty it was to serve Amaterasu-Ōmikami and all the other gods of heaven and earth. It is a fact worthy of note as typical of the Japanese national constitution, that these sacerdotal officials took precedence of the administrative



Buddha Images in Kondō (Main Hall), Hōryū-ji Temple

officials. The *Daizyō-kan* was the highest executive office in charge of political and administrative affairs. Under it were the eight departments of *Nakatukasa* (central), *Sikibu* (ceremonial), *Zibu* (civil and diplomatic), *Minbu* (home affairs and public works), *Hyōbu* (military), *Gyōbu* (penal), *Ōkura* (financial), and *Kunai* (Imperial Household affairs). In regard to local government, we find that each province had its governor, and each district its headman, while Kyūsyū had a special office of its own called *Dazai-hu* (government-general). Education was given at a *Daigaku* or university in the national capital, and *kokugaku* or provincial colleges built in the provinces. Military power was represented by the *Ehu* (office of the bodyguards) in the national capital and by *gundan* (literally, army corps) in the provinces, while at the more important strategic points in Western Japan were stationed frontier guards called *sakimori*. All soldiers were enrolled by conscription. The *ritu* or penal code classified punishment into five degrees, namely, flagellation, caning, penal servitude, exile, and capital punishment.



Edifices of Sitenō-zi Temple, Ōsaka

V. THE NARA PERIOD

In Ancient Japan each successive Emperor as a rule moved the capital to a new place, where he built a palace of his own. As national life advanced and increased in complexity, this custom entailed more and more inconvenience, until finally, in the third year of Wadō (710 A. D.). Genmyō Tennō, 43rd Empress (reigned 707-715), established a permanent seat of Court and Government in the province of Yamato and called it Heizyō-kyō. This capital also became known as Nara. From that memorable year for seven generations, converging a period of more than seventy years, nearly all the Emperors lived at Nara, so that the period is commonly called the Nara period.

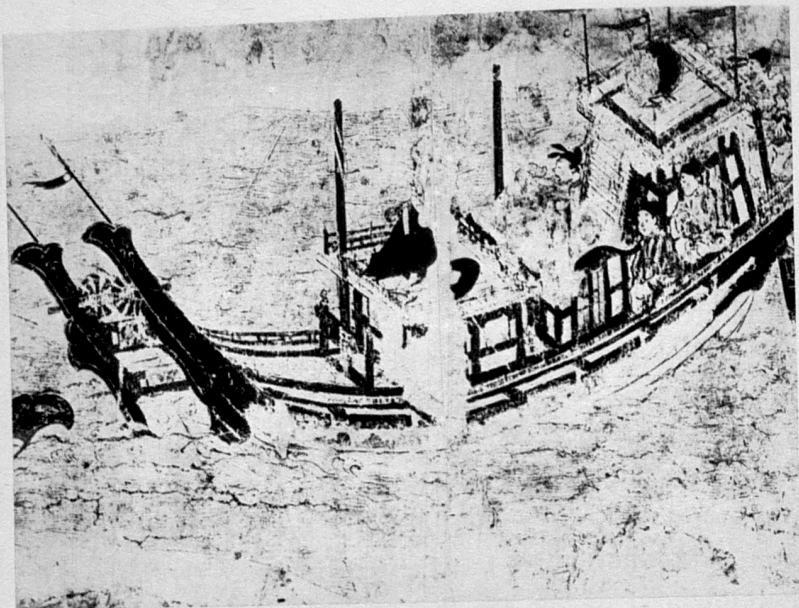
The Nara period was characterized by the great popularity and prosperity of Buddhism. Of all the Emperors of this epoch Syōmu Tennō (reigned 724-749), the 45th Emperor, gave Buddhism the most enthusiastic protection and encouragement. He caused a *Kokubun-zi*, i.e. a provincial temple, to be built in each province, while in the national capital of Nara he ordered a colossal edifice called Tōdai-zi temple to be erected, and an image of Buddha Vairocana, some fifty-three feet high, to be cast and placed in it. This is the famous *Daibutu* (Great Buddha) of Nara. The Emperor Syōmu's chief motive in affording such whole-hearted support to Buddhism was his great solicitude for the safety of the State and the well-being



Daibutsu, or Great Buddha, at Nara

and harmony of the people. As for the provincial temples, they certainly contributed much towards the cultural development of the provinces. His consort, Empress Kōmyō, who was as devout a follower of Buddhism as her husband, started and conducted various philanthropic undertakings, such as the relief of orphans and the poor. In those days active intercourse was carried on with China, which was then under the T'ang Dynasty; official missions were frequently sent there and Buddhist priests crossed and recrossed the waters between the two countries. Many sects of Buddhism flourished together and vied with one another for distinction. All, however, represented imported Buddhism (an exotic faith), aristocratic Buddhism, and urban Buddhism. By imported Buddhism is meant the fact that the religion had been brought hither by way of Tyōsen (Korea) and China. By aristocratic Buddhism is meant the fact that it flourished under the patronage of the Imperial Court and had its followers mainly in the upper stratum of society. Urban Buddhism refers to the fact that most of its temples were built in or close to the larger towns.

The contact with China greatly strengthened the national self-consciousness of the Japanese people during the Nara period. Thus were published the *Koziki* ("Record of Ancient Matters") and the *Hudoki* (topographical and cultural accounts of the provinces) under the Empress Genmyō, and the *Nihon-syoki* (often abbreviated to *Nihongi*, a history of Japan in Chinese style) under his successor Empress Gensyō (reigned 715-724). The *Koziki* and the *Nihon-syoki* are the two most valuable sources of information and inspiration to all who wish



Japanese Mission to China (T'ang Period)

to understand the august origin and nature of the Imperial House and to study the foundations of the national constitution of Japan, while the *Hudoki* is a book of geographical information throwing much light on the condition of the country in those days.

The Japanese of the period digested and assimilated Chinese civilization with amazing sagacity. They studied Chinese literature thoroughly and wrote Chinese prose and verse in the contemporary style with great facility. The most famous of such scholars were Kibi-no-Makibi and Abe-no-Nakamaro. There were also a great many Japanese poets of high fame who wrote poems in their native language. Such poems are called *waka*, literally "Japanese poems," in contradistinction to Chinese verse. Such a poet was Kakinomoto-no-Hitomaro, who flourished

during the reigns of Empress Zitō (reigned 686-697) and Emperor Monmu (697-707). The Nara period produced such superior poets of the Japanese school as Yamabe-no-Akahito, Yamanoue-no-Okura, Ōtomo-no-Yakamoti, and Ōtomo-no-Sakanoue-no-Iratume. The works of these poets are found in the *Manyō-syū*, literally "A Collection of Ten Thousand Leaves," which is an anthology containing 4,516 poems of various lengths composed by poets from the reign of the Emperor Nintoku (310-399) down to the time of the Emperor Zyunin (reigned 758-764). The general tone of the poems is simple, unaffected, and full of vigour; their style or phraseology is free and grand; and they express natural and unfeigned emotions and sentiments, or sincere and reverent thoughts. Those who read this anthology cannot fail to experience the emotion of one who listens to the frank utterances of ancient Japanese people giving free vent to their inmost thoughts and feelings, their loud voices resounding through heaven and earth. The *Manyō-syū* is indeed one of the greatest treasure-houses of Japanese literature, and what adds considerably to its historic or antiquarian interest is the fact that it was compiled as many as twelve hundred years ago.

With the growing popularity and prosperity of Buddhism art and industry also made great advances. Many splendid specimens have been preserved of the temple architecture, Buddhist sculpture, metal-casting, painting, embroidery, lacquer-work, and other arts that flourished in those days. In the art-history of Japan this period is called the Tenpyō Age. In the precincts of the Tōdai-ji temple at Nara there stands a structure known as the Syōsō-in,

in which are treasured more than three thousand articles of surpassing excellence. They include certain relics of the Emperor Syōmu and various products of Tenpyō art and industry, such as Buddhist utensils, weapons, musical instruments, mirrors, and the like. There is no other treasure-house containing so large a collection of ancient Japanese works of art. The fact that the Syōsō-in is kept sealed by Imperial order, explains why its treasures have been so perfectly preserved during the last twelve hundred years.



Syōsō-in, Imperial Treasure-house, Nara

VI. THE HEIAN PERIOD

Such excessive importance was attached to Buddhism in the Nara period that complicated relations grew up between religion and politics, and towards the end of the period both became tainted with corruption. With the object of purging both politics and religion of the evils that were corroding them, and of breathing fresh vigour into national life, the 50th Emperor, Kanmu Tennō (reigned 781-806), chose as the site of his new capital the locality which is known today as the city of Kyōto, and gave it the name of Heian-kyō. That was in the 13th year of Enryaku (794 A.D.). The term "Heian period" is applied to the space of about four hundred years following that memorable event.

The first or earlier part of the Heian period was characterized by the great influence and prosperity of the Imperial House. At home the nation rejoiced over the conquest and pacification of the *Ezo* (ancestors of the present *Ainu*), who had till then been dominating the northeastern provinces. Abroad, our national prestige was enhanced by the fact that tributes were brought hither from Bokkai (a kingdom which occupied part of the extensive region now called Manchoukuo). Political reforms were carried out, while Buddhism produced such celebrated priests as Saityō (posthumously called Dengyō Daisi) and Kūkai (posthumously Kōbō Daisi). Saityō introduced the Tendai sect, and Kūkai the Singon sect,



Priest Dengyō (left) and Priest Kōbō (right)

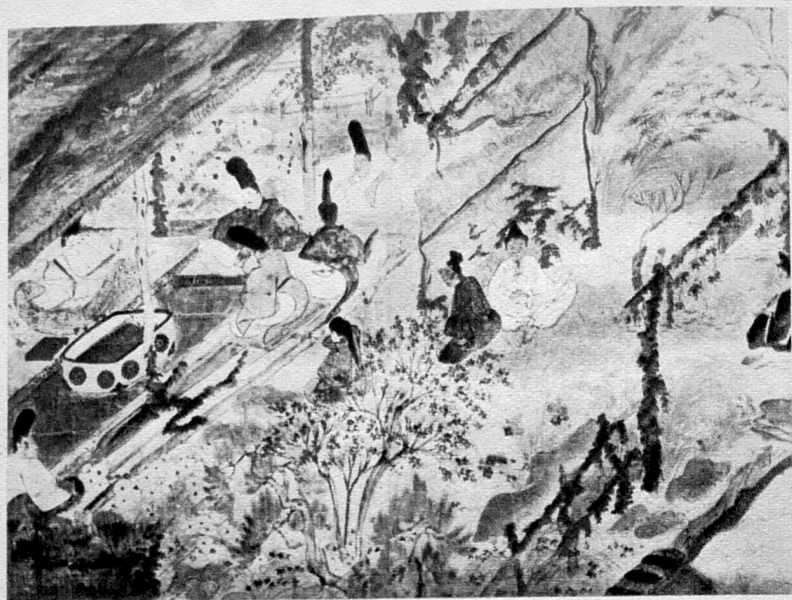
into Japan. It is a fact worthy of special note that both of these priests not merely imported their sects from China (then under the T'ang Dynasty), but Japanized them. They endeavoured to make a State or national religion of Buddhism, by laying the chief emphasis on all efforts to secure the safety and prosperity of the Imperial House, the peace of the country, and the welfare of the people. While insisting on reverence for, or reliance upon, the Buddhas, they also encouraged the worship of the national gods. It is true that ideas of combining or amalgamating Sintō and Buddhism had already existed previous to the time of Saityō and Kūkai, but in the Heian period the thought gradually gained strength that Sintō gods and Buddhas were identical in essence, with the result that the Japanese national tendency to reverence the gods became



Tanzan Shrine, dedicated to Huziwara-no-Kamatari

better harmonized with Buddhism than ever before, thus contributing still more to the advance of civilization. Chinese literature remained as popular as in the Nara period, and was as eagerly studied, so that there flourished many famous scholars versed in Chinese classics. Learning was promoted not only by the *Daigaku* (central university) and *kokugaku* (provincial colleges), which were both State institutions, but by a number of private schools established for the sons of the aristocratic families.

This era of glory for the Imperial House was followed by that of the ascendancy of the Huziwaras. Under Montoku Tennō (reigned 850-858), the 55th Emperor, Huziwara-no-Yosihusa, a descendant of Huziwara-no-Kamatari, became *Daizyō-daizin*, or Prime Minister. He rose to the exalted position of regent to the Crown under



Sugawara-no-Mitizane, the great loyalist, in Exile

the next Emperor, Seiwa Tennō (reigned 858–876). In the reign of the Emperor Uda (reigned 887–897), Yoshihisa's adopted son, Mototune, became *Kanpaku*, a sort of supreme adviser to the Emperor. These important appointments made the Huziwaras very powerful—so powerful, indeed, that the Emperor Uda sought to curb their power by giving Sugawara-no-Mitizane an important position in the Government. In the reign of the Emperor Daigo (reigned 897–930), however, Huziwarano-Tokihira brought false charges against Mitizane, as the result of which Mitizane was transferred to an inferior post in Kyūsyū. The influence of the Huziwaras thenceforward grew stronger each year, until with Mitinaga at the head of the family their prosperity and power reached the zenith.

Meanwhile the Imperial House itself produced many

sage Emperors and wise Empresses. The wisdom and foresight of Emperor Kanmu, founder of Heian-kyō or Kyōto as national capital, are more than amply proved by his memorable achievements. The Emperor Saga (reigned 809–823) was an able writer in prose and verse and a skilful calligrapher as well, while his consort, generally known as the Empress Danrin, was a devout Buddhist whose life was full of deeds of mercy and charity. No less devoted to Buddhism was the consort of the Emperor Zyunna (reigned 823–833), who also gave much of her time and energy to philanthropic work. The Emperor Daigo was so full of compassion that he would often strip himself of his clothes on the coldest mid-winter nights, to sympathize the more keenly with the poor. His reign produced a great many scholars versed either in Japanese or Chinese literature, and was thus exceptionally rich in literary masterpieces. This notable age is generally known as the Engi era of enlightenment. The reign of the Emperor Murakami (946–967), who also exerted himself to ensure good government, is known as the Tenryaku era.

Native Japanese literature began greatly to flourish in the Engi-Tenryaku era, and among the *élite* there grew up a taste for things Japanese. By command of the Emperor Daigo, Ki-no-Turayuki and other poets selected a considerable number of Japanese poems, old and new, and gathered them into an anthology called *Kokin Wakasyū* ("A Collection of Japanese Poems, Ancient and Modern"), which is valued as the most important anthology of Japanese verse published after the *Manyōsyū*.

About the time of the Emperor Itizyō (reigned 986–



Byōdō-in Temple, near Kyōto (a nobleman's residence in Heian period)

1011) there was gathered at the Imperial Court a brilliant galaxy of talented beauties, including a number of authoresses, such as Sei-Syōnagon, who wrote a collection of essays called *Makura-no-Sōshi*, and Murasaki-Sikibu, who has left us the novel *Genji-Monogatari*. Art and industry also became highly refined and peculiarly Japanese. As many Buddhist temples were built, architecture, sculpture, and painting made much progress. The most famous of those edifices is the Hō-ō-dō or Phoenix Hall attached to the Byōdō-in temple built at Uji (near Kyōto) by Huzi-wara-no-Yorimitsu. The image of the Buddha Amitabha enshrined in the structure is attributed to the celebrated artist Zōtōyō, while the mural paintings that adorn the interior of the hall are said to have been executed by Takuma-Tamenari. Both the Buddha image and the wall



Aristocratic Life in Heian Period

paintings are works of art full of aristocratic delicacy and refinement.

Aristocratic life in those days was a merry and gorgeous affair. The nobles owned extensive landed estates, and occupied or rose to exalted positions at Court and in the Government. They led a life of luxury and abundance, going on morning drives in stately carriages to view lovely flowers, or admiring the evening moon from beautiful boats on river. They indulged in poetizing, orchestral music, singing and dancing, and such games as poetical and painting competitions, *kemari* (literally, "ball-kicking," but not identical with football), and *igo* (played on the *goban* with black and white stones). They lived in palatial residences and, in short, enjoyed all the privileges and pleasures that noble birth and wealth could afford.

In striking contrast to the gaiety of metropolitan life was the corruption that was slowly eating into local government in the provinces. Private estates called *syōen* came into being and grew steadily in number; provincial or local officials were bent upon money-grabbing and advancing their personal interests by levying exorbitant taxes upon the people, who were thus obliged to desert their native villages and lead the life of homeless wanderers. Bandits roved freely hither and thither, while the powerful local chieftains kept troops of their own to protect themselves and their interests. In course of time these provincial chiefs with their clansmen came under the several leadership of those Tairas, Minamotos, and Huziwaras who were sent down to the provinces from the national capital. It was thus that these families gradually came to occupy an important social position as the hereditary military class of Japan called *buke*. The steady rise of this warrior class was the cause of frequent disturbances in the provinces in subsequent years, which naturally created much public uneasiness, presaging as they did an age of prolonged internecine strife.

The Emperor Go-Sanzyō (reigned 1068–1072) was convinced that all these political malpractices and social evils were in the final analysis due to the usurpation of political and administrative authority by the Huziwaras regents and supreme advisers to the throne. He therefore tried to reduce their power and influence by gathering all the reins of government into his own hands and so ruling the Empire in his own person; and with this object in view he carried out a readjustment of the *syōen* (private estates already referred to), set his courtiers and govern-

ment officials a personal example of great frugality and rigid economy, and in other ways effected admirable reforms. His successor, Emperor Sirakawa (reigned 1072–1086), followed his example by endeavouring to weaken the system of regency and advisership, but by continuing to have a powerful voice in matters of government even after his retirement from the throne, he gave rise to what came to be known as *In-sei*, or government by retired Emperors. Now this *In-sei* had various undesirable features of its own, which finally caused the civil wars of the Hōgen and Heizi eras. And it was in those disturbances that Taira-no-Kiyomori, a scion of the military caste, distinguished himself for meritorious deeds of valour and thus won himself repeated promotions at the Court and in the Government, until he attained the position of *Daizyō-daizin*, or Prime Minister. All members of the Taira family were given weighty or prominent official posts, to the exclusion of the other aristocratic families, and this period of unchallenged ascendancy for the Tairas lasted about twenty years. Such was the life of vanity and luxury which they led that they gradually aroused the envy and hatred of the rest of the nation, high and low, until at last they were overthrown by Minamoto-no-Yoritomo.

VII. THE KAMAKURA PERIOD

Minamoto-no-Yoritomo took up his position at Kamakura and laid the foundations of government by military leaders, which lasted nearly seven hundred years. His younger brother Yositone showed extraordinary military genius and performed exploits of unequalled prowess in the battles that culminated in the downfall of the Tairas. Certain acts of his were, however, considered unwarranted as being contrary to the orders and wishes of Yoritomo, whose intense ire was thus aroused against him, and he fled from his elder brother and completely concealed his whereabouts. In those days there were still in hiding many remnant adherents of the Taira clan, and under the excuse that he must pursue and capture Yositone and his followers, Yoritomo and his counsellors obtained permission from the Imperial Court, in the first year of Bunzi (1185), to establish the posts of *syugo* (guards) and *zitō* (heads of districts, or squires) throughout the country; and he gave those posts to members of his family. The *syugo* or guards were entrusted mainly with military affairs and police duties, while the *zitō* or district headmen were in charge of the landed estates and the collection of land-taxes paid in rice. From that time onward actual political power was in the hands of Yoritomo. In the fifth year of Bunzi (1189) Yositone killed himself, with the result that complete peace was restored throughout the country. Three years later, in the third year of



Minamoto-no-Yoritomo, Founder of Bakuhu at Kamakura

Kenkyū (1192), Yoritomo was appointed *Sei-i-Taisyōgun*, that is, Generalissimo for the Subjugation of Eastern Barbarians. It was then that he founded the Bakufu (literally, "Camp Office") or Syōgunal Government at Kamakura. Yoritomo was succeeded in his post of Generalissimo by his sons Yori-ie and Sanetomo, but Sanetomo was assassinated by his nephew Kugyō, so that the Minamotos as a military family were brought to an abrupt end after only twenty-eight years of prosperity, during which three of them succeeded one another as supreme military commander of the country.

After the downfall of the Minamotos (or Gen-zi, as they are often called for short) the officials at Kamakura invited Huziwara-no-Yoritune from Kyōto to fill the post of Syōgun, but the actual control of affairs of State was now in the hands of one Hōzyō-Yositoki. Now, government by the military class is fundamentally incompatible with the national polity of Japan. The ex-Emperor Go-Toba, who had long cherished a desire to regain political power for the Imperial House, sent a punitive expedition against Yositoki, but the result of the conflict with the Kamakura forces was so disastrous to the Imperial cause that the power and position of the Hōzyōs were still further strengthened. After Yositoki's death his son Yasutoki carried on the administration of government in the capacity of *Sikken*, or Regent, and promulgated a set of regulations called *Zyōei-sikimoku*, which thenceforth became the basis of all laws and regulations for government by the warrior class. Yasutoki's grandson Tokiyori, a man of frugal habits, also devoted his energies to the cause of good government.

The military families constituted a new-risen class or stratum of society. The culture of the Kamakura period, therefore, unlike the aristocratic culture of the Heian period, was simple, straightforward, and vigorous. Let us begin our survey with Buddhism. We have seen that most sects of Buddhism in all the previous periods had been imported schools of that religion. During the Kamakura period, for the first time in Buddhist history, Japanese-born sects of Buddhism came into being. Such were the Zyōdo-syū, founded by Genkū (Hōnen), the Zyōdo-Sin-syū, founded by Sinran, and Nitiren's Hokke-syū. The teachings of these sects are easy both to understand and to practise, and all three as popular creeds found devotees everywhere. But, on the other hand, we must not forget the introduction of Zen Buddhism from China under the Sung Dynasty. The Rinzai-syū, one of the Zen sects, was imported by the priest Eisai, while the Sōtō-syū, another important sect of Zen Buddhism, was brought over here by Dōgen. Zen Buddhism (named from the Sanscrit word *dhyana*) teaches its followers to attain enlightenment (*satori*) by self-discipline and self-help, and thus it contributed much towards moral and spiritual culture among the warriors.

In the field of literature, poetizing in the native tongue was as popular as ever. The Emperor Go-Toba (reigned 1185-1198), Huziwara-no-Syunzei, Huziwara-no-Teika, the priest Saigyō, and Minamoto-no-Sanetomo (third Syōgun at Kamakura) were among the more celebrated poets of the time. And there arose a new and masculine form of literature, the war narrative, which dealt with the changing fortunes of military leaders engaged in civil strife.

Such were the *Hōgen-Monogatari*, the *Heizi-Monogatari*, the *Gen-Pei-Seisui-ki*, and the *Heike-Monogatari*, historical narratives describing the civil wars of the Hōgen and Heizi eras, the rivalry and struggles between the Minamotos and the Tairas, and the rise, prosperity and fall of the Taira family. Both fine and useful arts were emancipated from their traditional patterns, and achieved free and vigorous development. The most notable progress was seen in sculpture, where such great artists as Unkei, Tankei and Kaikei gave the world masterpieces full of manly strength and vigour. In the art of making weapons and armour, prodigious progress was achieved by those who made helmets and armour (*kattyn*) and such splendid protective covering as grand armour (*ō-yoroi*) was produced. It was in the Kamakura period that there appeared such celebrated swordsmiths as Okazaki-Masamune.

The warriors of this period set great store by the virtues of homely simplicity and manly vigour, loyalty and filial piety, fidelity and constancy. They kept alive a deep sense of shame, and cultivated chivalrous courage, so that they valued their good name far above their life. They had an austere and utilitarian view of life, lived in unostentatious houses, played games calculated to encourage pluck and military skill, practised the arts of offence and defence, and trained themselves in physical endurance and moral fortitude. Thus it was that the virile national spirit of the Japanese people was fostered and strengthened in the cradle of Busidō, or the Way of the Warrior.

And it was just when the military families had developed their martial virtues to a high degree of efficiency



Typical Masterpiece by Unkei, sculptor of Kamakura Period

that the Yuan Dynasty of China sent expeditions to Japan, which was then under the regency of Hōzyō-Tokimune. Now the Yuan Dynasty was of Mongol origin. The Mongol Empire had been founded by Genghis-Khan (1162-1227), who, having conquered many countries of Asia, exercised over them his undisputed sovereignty. His grandson Kublai Khan (1216-1294), founder of the Yuan Dynasty of China, wished to extend his suzerainty over the Japanese islands, and sent a message of state to Japan during the reign of the Emperor Kameyama (reigned 1259-1274). Regent Tokimune resolutely refused to consider or reply to the message, and all subsequent Mongol missions were driven away by his order. In the eleventh year of Bun-ei (1274), therefore, during the reign of the Emperor Go-Uda (reigned 1274-1287), the Yuan government sent an expeditionary force, including Korean (Kōrai) contingents, to the port of Hakata (Hukuoka) in Kyūsyū. The Japanese forces fought valiantly and drove back the invaders. Shortly afterwards Tokimune showed the inflexible determination of the nation by beheading the members of the next Mongol mission, and went so far as to formulate plans for an expedition against our continental enemies. So when a great Mongol host, a hundred thousand strong, pressed upon the coasts of Tikuzen and Hizen in the fourth year of Kōan (1281), Tokimune himself took command of the Japanese forces, which, thus encouraged, at last annihilated the invaders. Just then a storm came raging and overturned all the ships of the Mongol fleet. The whole nation, rejoicing over the victory, thanked the gods for their protection, and called the storm a god-sent wind (*Kamikaze*).



Mongol Invasion (from a picture-scroll)

The Mongol invasion was the greatest ordeal ever undergone by the Japanese nation. The ex-Emperor Kameyama graciously prayed to the gods that he might offer his own life in sacrifice in order to redeem the country from the threatening calamity, while Hōzyō-Tokimune and all his officers and men united their minds and hearts and acted like one man in their brave defence of the Empire against the superior forces of the enemy, thus brilliantly upholding the dignity and increasing the prestige of Japan. The campaign of Kōan (as it is called after the era in which it occurred), however, left the finances of the Bakuhu or Syōgunate in a state of extreme disorder, with the result that the Hōzyō family gradually declined in power and influence.

VIII. THE KENMU RESTORATION AND THE YOSINO PERIOD

The Emperor Go-Daigo (reigned 1318-1339) was a sovereign of great perspicacity, and from his youth cherished hopes of reviving the régime of direct government of the country by the Emperor. With this object in view he resolved to send an expedition against the regent Hōzyō-Takatoki and thus to overthrow the Bakuhu. His first but abortive attempt was made in the first year of Syōtyū (1324), and was followed seven years later by his second. The latter was made in the first year of Genkō (1331), when he went up and took his position on Mount Kasagi in Yamasiro Province (Nara Prefecture), and called to his banner those military chiefs and their followers who were loyal to the Imperial cause. It was not long, however, before Mount Kasagi fell into the hands of the Bakuhu adherents, or the rebels, since, whether in actual control of the reins of government or not, the Tennō is always the legitimate ruler of the Empire, and anyone who dares to act in disregard of Imperial wishes or authority is branded a rebel or traitor. The following year the Emperor Go-Daigo was forcibly removed to the island of Oki in the Japan Sea.

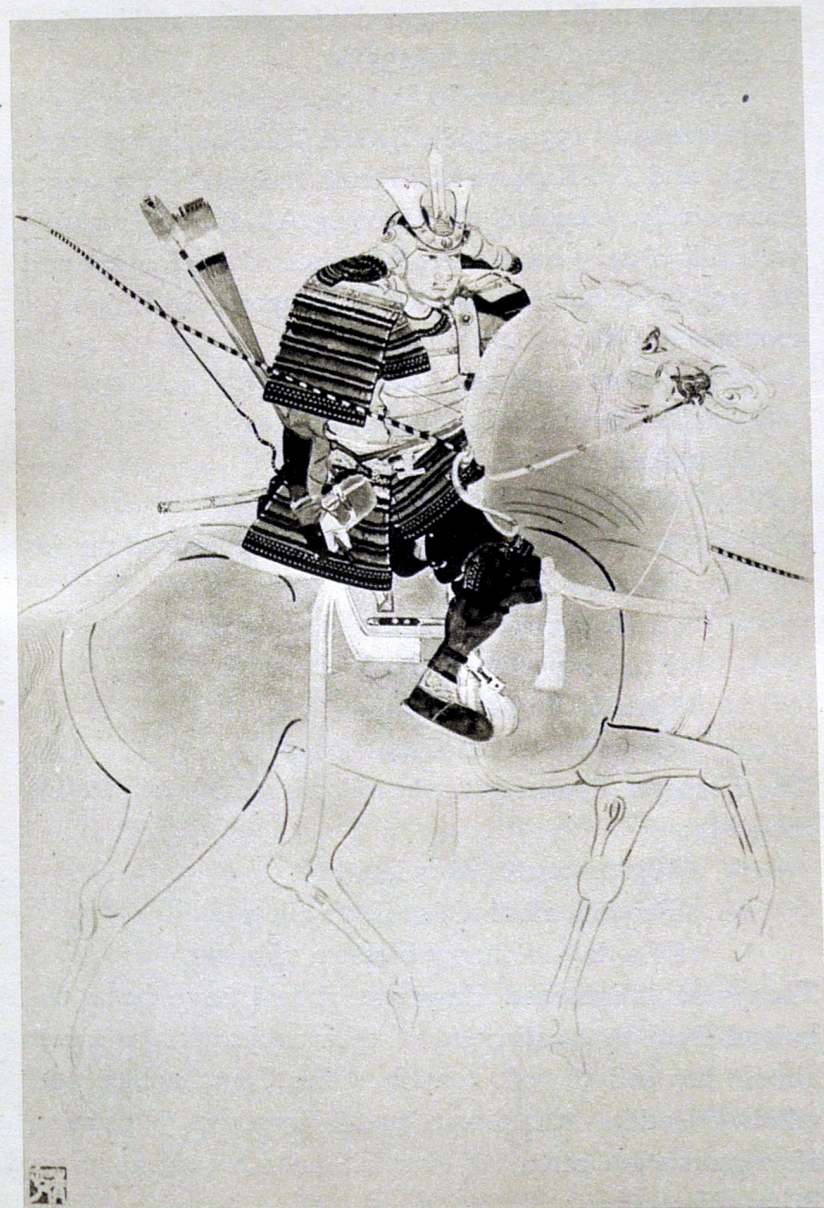
Some time prior to this a local military leader, Kusunoki-Masasige, had raised his loyalist banner to support the Emperor ahead of all other provincial chiefs; and taking up his position at the foot of Mount Kongō in

Kawati Province (Ōsaka Prefecture), he gave battle to rebel forces and beat them. Prince Morinaga, a prince of the Blood, took up his position at Yosino in Yamato Province (Nara Prefecture), whence he issued orders to all the provinces, summoning loyalist troops to join forces and rally to the Imperial banners. Kikuti-Taketoki, a powerful lord of Higo Province (Kumamoto Prefecture) in Kyūsyū, and other provincial barons also rose to help the Imperial cause. In the third year of Genkō (1333), therefore, the Emperor Go-Daigo left the island of Oki and took up his temporary abode on Mount Senzyō, where he put himself in the care of Nawa-Nagatosi, lord of Hōki Province (on the Japan Sea coast). Takatoki, the regent at Kamakura, thereupon ordered Asikaga-Takauzi and other generals to hasten west in command of numerous military forces; but Takauzi, ambitious of making a name and fortune for himself and his own family, suddenly turned royalist and entered Kyōto to restore peace and order there in the name of the Imperial Court. And just about that time Nitta-Yosisada, a military lord in the province of Kōtuke (Gunma Prefecture), raised troops there and captured Kamakura and overthrew the Hōzyōs, thus destroying the Kamakura Bakuhu.

The Emperor Go-Daigo returned to Kyōto in triumph, and began the direct government of the country. This event is called the Restoration of Kenmu, after the era-name adopted. Unfortunately the Court nobles (called *kuge*) and the military leaders (*buke*) were on anything but friendly terms; the masses groaned under a heavy burden of taxation; and the administration of State affairs was dangerously liable to disorder and corruption.

Pretty soon things came to such a pass that some people rather regretted the passing-away of the old régime of military government. Asikaga-Takauzi, who had long harboured a scheme to restore military government, was quick to perceive this trend of popular sentiment and to seize the opportunity which it offered. He went down to Kamakura, called himself *Sei-i-Taisyōgun* (Generalissimo) without Imperial sanction, and rose in open revolt against the Imperial Court. He defeated the army of Nitta-Yosisada, who had been sent east against him by Imperial command, and marched into the capital. But in the first month of the first year of Engen (1336) he sustained such a heavy defeat that he fled down to Kyūsyū; but soon he gathered reinforcements and made his way back towards Kyōto. Yosisada and Masasige advanced their forces as far as Hyōgo (now a part of Kōbe) and there encountered Takauzi's army. Masasige died on the Minatogawa river after a desperate battle, while Yosisada left the field a defeated general. Takauzi, victorious, re-entered the capital.

The Emperor Go-Daigo went up into Mount Hiei, but in the same year returned to Kyōto, which he then left *incognito* and made his way up into Mount Yosino in Yamato Province. The term "Yosino period" is applied to a period of nearly fifty-seven years beginning with this event (1336-1392). Yosisada fled to the province of Etizen (Hukui Prefecture) with Prince Tunenaga, the Crown Prince, as his superior lord, and made plans for fresh efforts to advance the loyalist cause. On the fall of Kanegasaki Castle the Crown Prince was taken prisoner; but Yosisada persisted in his valiant military opposition against the rebel forces in different parts of the country, though he never



Loyalist Nankō, or Kusunoki-Masasige

realized his noble wishes, and died fighting at Huzisima in the third year of Engen (1338).

After the Emperor Go-Daigo's demise Go-Murakami Tennō (reigned 1339-1368), Tyōkei Tennō (reigned 1368-1383), and Go-Kameyama Tennō (reigned 1383-1392) successively occupied the throne. All these Emperors were full of deep concern for the peace of the country and the well-being of the people. The Emperor Go-Daigo, for example, wrote :

“What more can I pray for
Than that our land be in peace
And my loved people enjoy
The happiness peace shall bring?”

One of the Emperor Go-Murakami's poems was to the following effect :

“Rudely awakened at break of day
From my slumber by birds' shrill cries,
Quietly do I meditate
Upon the trend of the world.”

The Emperor Tyōkei gave the following expression to his thoughts :

“’Tis an age of disquietude
Too full, alas ! Of strife to allow
Of a day of cherry-blossom viewing.”

That such enlightened Emperors should have been debarred from the realization of their aspirations, is a fact almost too sad to reflect upon. The Court nobles and military leaders who served these Emperors generation after generation, remained ever faithful to the cause. Said Prince Munenaga :

“If to my Lord and to the world

My life in sacrifice offered
Can ever be of slightest use,
How ready am I to give it away !”

Or listen to Kitabatake-Tikahusa, loyalist and author :

“What care I about the woes
That thick and fast 'round me gather,
If only I can live to see
Peace restored in Mikado's Land?”

These verses, the originals of which are all in the traditional pattern of the thirty-one syllable poem, truthfully express the spirit in which the loyalist leaders served the Imperial cause. Yūki-Munehiro, Kusunoki-Masatura (son of the famous loyalist strategist Masasige), Nitta-Yosioki (son of Yosisada), and Kikuti-Takemitsu—to mention only the more prominent of the later loyalists—fought bravely against the rebels in their desperate efforts to uphold the Imperial prerogatives. Meanwhile the Asikaga camp itself was torn by incessant internal dissensions, until in the ninth year of Gentyū (1392) Asikaga-Yosimitu begged the Emperor Go-Kameyama to return to the capital. The Emperor granted the request and entered Kyōto, where he gave the Sacred Treasures, the Imperial insignia, to the Emperor Go-Komatsu, who thus succeeded him as the hundredth Tennō (1392-1412).

The history of the Kenmu Restoration and the Yosino period is a record of valiant efforts to realize direct government by the Emperor himself in accordance with the fundamental principles of Japan's national polity or constitution. On the altar of this ideal many a loyal warrior gladly sacrificed his life, true to the spirit of the noble ancient way of subject to ruler.

IX. THE MUROMATI PERIOD

After the entry of the Emperor Go-Kameyama into Kyōto, Asikaga-Yosimitsu wielded great authority as *Sei-i-Taishōgun* (Generalissimo) under the Emperor Go-Komatsu. His office or Bakuhu was housed in Muromati, Kyōto, hence the name "Muromati Bakuhu," which again gave rise to the name of the period of about one hundred and seventy years that followed—the Muromati period.

Yosimitsu, who succeeded in keeping under control a large number of military leaders and their subordinates, indulged in the exercise of unwarranted domination over the country. He constructed a villa on Kitayama in Kyōto, where he built a three-storied gilded structure called Kinkaku, or Golden Pavilion, with a picturesque garden around it, and lived a life of extreme extravagance. After Yosimitsu's death the real centre of power shifted from the Syōgun down to his nominal subordinates, and an unceasing struggle for supremacy ensued among them. Things went from bad to worse until the time of Syōgun Asikaga-Yosimasa, who was so addicted to a life of luxury, and so indifferent to affairs of State, that it became necessary to relieve financial embarrassments by increasing the general burden of taxation. The inevitable consequence was that the country was soon seething with discontent and rumours of war. Finally, in the first year of Ōnin (1467), the two powerful retainers of the Bakuhu, Hosokawa Katumoto and Yamana-Sōzen, carried their rivalry to such



Kinkaku, or Golden Pavilion, Kyōto

an extreme that their forces came into actual armed clash. This was the signal for the beginning of prolonged and nation-wide internecine strife. For more than a hundred years scores of local military chiefs took up strategic positions in their several districts and strove with one another for supremacy, thus earning for their time the truly fit opprobrium of *Sengokujidai*, an age of chronic civil war.

Though he was a political failure, Yosimasa had his redeeming points. He was well versed in literature and art-criticism, and on his retirement from the Syōgunal Office, caused a villa to be built on Higasiyama, Kyōto, with the Ginkaku, or Silver Pavilion, as the main structure, where he indulged in epicurean pursuits. Because of the many masterpieces in fine and useful arts that appeared in those days, art-history honours this period by giving it a name



Ginkaku, or Silver Pavilion, Kyōto

of its own, viz. the Higasiyama Age. Among the great painters of the Higasiyama age were Mintyō (skilful in painting Buddhist images), Sessyū (a landscape artist), Kanō-Motonobu (an eclectic, adopting whatever he thought good either in Japanese or Chinese art), and Tosa-Mitunobu (who breathed a new life of vigour into what is known as *Yamato-e*, literally "Japanese picture"). The art of metal-engraving was best represented by Gotō-Yūzyō, and that of making raised lacquer-ware had attained even a higher degree of refinement and delicacy than any other. As for the manners and customs of the time, it should be noted that they were much influenced by Zen Buddhism, which was then in great vogue, so much so that in matters of taste frankness and disinterestedness were valued by both high and low. The cult of tea cere-

mony and the art of flower arrangement were thus very popular. The arts of joint verse-writing called *renga*, of Noh recitation properly called *yōkyoku* and of the Noh farce known as *kyōgen*, all originated about this time.

The war of the Ōnin era left Kyōto in a pitiable state of devastation, and the Muromachi Bakufu found itself greatly weakened in authority. The nobles left the capital one after another to wander in the provinces, seeking food and shelter in the houses of remote relations or friends. The Imperial House lost many of its estates, and its finances were in dire straits. Yet the successive Emperors were ever more anxious for the safety of the country and solicitous for the welfare of their subjects. Thus the Emperor Go-Tutimikado (reigned 1464-1500):

"If heaven, earth and men
Had as of yore remained,
The hand of Chaos ne'er had struck
The Land of Reeds Luxuriant."

Or listen to this by the Emperor Go-Kasiwabara (reigned 1500-1526):

"Anxious o'er the land I rule
My mind uneasy flies around
The Eighty Islands toss'd by storm."

When a great famine and epidemic raged in the provinces, the Emperor Go-Nara (reigned 1526-1557) made autograph copies of Buddhist sutras and presented them as offerings to Sintō shrines in various parts of the country with heartfelt prayers for the speedy return of happier days to the country and its people.

Those war-lords in the provinces who happened to hear of the unspeakable straits to which the Imperial



Landscape by Sessyū, priest and painter of Muromachi Period

Family had been reduced, were like all true Japanese deeply grieved by the news. In the midst of incessant strife for survival, they took every opportunity to prove their fidelity to the Imperial cause in deeds that spoke for themselves. Thus when the Emperor Go-Tutimikado passed away, a war-lord of Ōmi Province (Siga Prefecture) by the name of Rokkaku-Takayori made a donation to defray the expenses of the State funeral. Again, when money was needed for the grand ceremonies of the enthronement of the Emperor Go-Nara, Ōuti-Yositaka of Suō Province (Yamaguchi Prefecture), Asakura-Norikage, of Etizen (Hukui Prefecture), Imagawa-Uziteru of Suruga (Sizuoka Prefecture), and Hōzyō-Uzituna, of Sagami (Kanagawa Prefecture) made contributions towards the expenses. These are only two examples out of many.

The more powerful of the great war-lords of that storm-tossed age which we have been describing, were Hōzyō-Uzituna and Hōzyō-Uziasu (of Sagami), Uesugi-Kensin of Etigo (Niigata Prefecture), Takeda-Singen of Kai (Yamanashi Prefecture), Imagawa-Yosimoto of Suruga, Ōuti-Yosioki and Ōuti-Yositaka (of Suō), and Mōri-Motonari of Aki Province (Hiroshima Prefecture). From among them all there emerged Oda-Nobunaga, who was indeed the first to go up to Kyōto and put the Imperial Family in a position of security; and soon he placed himself in the relation of a superior leader or overlord to all military chiefs in the neighbouring regions.

X. THE AZUTI-MOMOYAMA PERIOD

Oda-Nobunaga was a native military leader of Owari Province (Aichi Prefecture). After overthrowing Imagawa-Yosimoto in a decisive battle, he moved to the adjoining province of Mino, whither the Emperor Ōgimati (reigned 1557-1586) sent him a special messenger to entrust him with the task of recovering the Imperial estates in all parts of the country. So deeply moved was Nobunaga that he went up to the capital in the eleventh year of Eiroku (1568) to assure the Emperor of his loyalty and set his mind at rest. From that time on he devoted himself to the task of subjugating the provinces one after another, until he restored peace and order in more than half the provinces of the Empire. He abolished the barriers with the aim of facilitating communication and traffic, and ordered extensive land surveys to be carried out with a view to obtaining a sound basis for a system of taxation. He protected trade, exercised strict control over Buddhist temples and monasteries, and in other ways steadily carried out reforms. Nobunaga had great reverence for the gods and was actuated by a sincere spirit of loyalty to the Imperial House. He restored estates to the Imperial Court, repaired the Imperial Palace, and made gifts to the Emperor both in money and in kind. He rebuilt the famous shrine known as Iwasimizu-Hatimangū in Yamasiro Province (Kyōto Prefecture), and endeavoured to revive the custom of the periodical construction of new Shrines in Ise for



Oda-Nobunaga, who put an end to the War Age

Amaterasu-Ōmikami and Toyouke-no-Ōmikami. The age of Nobunaga is sometimes called the Azuti period, after Azuti in Ōmi Province (Siga Prefecture) where he had his residential castle.

After the death of Nobunaga his right-hand man Toyotomi-Hideyosi succeeded him in the ambitious undertaking to bring the country under unified control. And he successfully accomplished it and restored complete peace throughout the Empire, putting an end to a century of civil warfare begun in the Ōnin era. By further agrarian surveys he fixed the amounts of rice which should be collected as taxes in the various districts or localities. He ordered gold and silver mines to be worked in all parts of the country, and reformed the system of currency. He gave protection to trade and commerce, and brought prosperity to all castle towns. Hideyosi was not behind Nobunaga in his reverence for the gods and the Imperial House. He built in Kyōto a magnificent structure called Zyuraku-dai, and begged the Emperor Go-Yōzei (reigned 1586-1611) to honour it with a visit. He caused the feudal lords under his sway to pledge reverence for the Imperial House, and also increased the Imperial estates. Furthermore, in pursuance of Nobunaga's wishes, he revived the periodic rebuilding of the Kō-Dai-jingū Shrines. He rose at last to the junior grade of the first rank at the Court, and was appointed to the post of supreme adviser and Prime Minister. At the time when he enjoyed his greatest power he built a grand castle in Ōsaka and used it as his residence, but as he advanced in years he moved to Husimi Castle. The locality where Husimi Castle stood came afterwards to be called Momoyama, hence the name



Toyotomi-Hideyosi, who sent two expeditions to Tyōsen (Korea)

Momoyama period, so often applied to that of Hideyosi.

One more event, of international magnitude, has to be recorded of the age of Hideyosi. Let us, by way of a preliminary survey, retrace our steps a little. In spite of the Mongol invasion during the Kamakura period Japanese Buddhist priests and merchants continued to visit China, and a fairly brisk intercourse was kept up between the two countries even after the Yuan or Mongol Dynasty had been succeeded by the native Ming line of emperors.

Japan being an island, her inhabitants have been naturally full of the spirit of overseas adventure. In the Muromati period, while civil strife was prevailed at home, many Japanese went on expeditionary voyages to the coasts of Kōrai (Korea) and the Ming Empire (China), and engaged in trade and barter with the people of the coastal regions. This maritime pioneering spirit was as strong as ever when Hideyosi appeared on the stage, and so he had no sooner completed the pacification of the Japanese isles than he sent envoys to Tyōsen (Korea) to persuade her not merely to open intercourse with Japan, but to act as her guide or forerunner in the event of a Japanese campaign against China. Tyōsen rejected both these proposals, whereupon Hideyosi sent a great army across the straits to invade the Tyōsen peninsula. The campaign, which consisted of two consecutive parts, lasted altogether seven years. When Hideyosi died, with the war still in progress, his generals, acting in obedience to his death-bed instructions communicated to them, withdrew their troops from the peninsula. Hideyosi was a very great-hearted man with an international outlook, and sent messages to the Viceroy of the Philippines and to the head

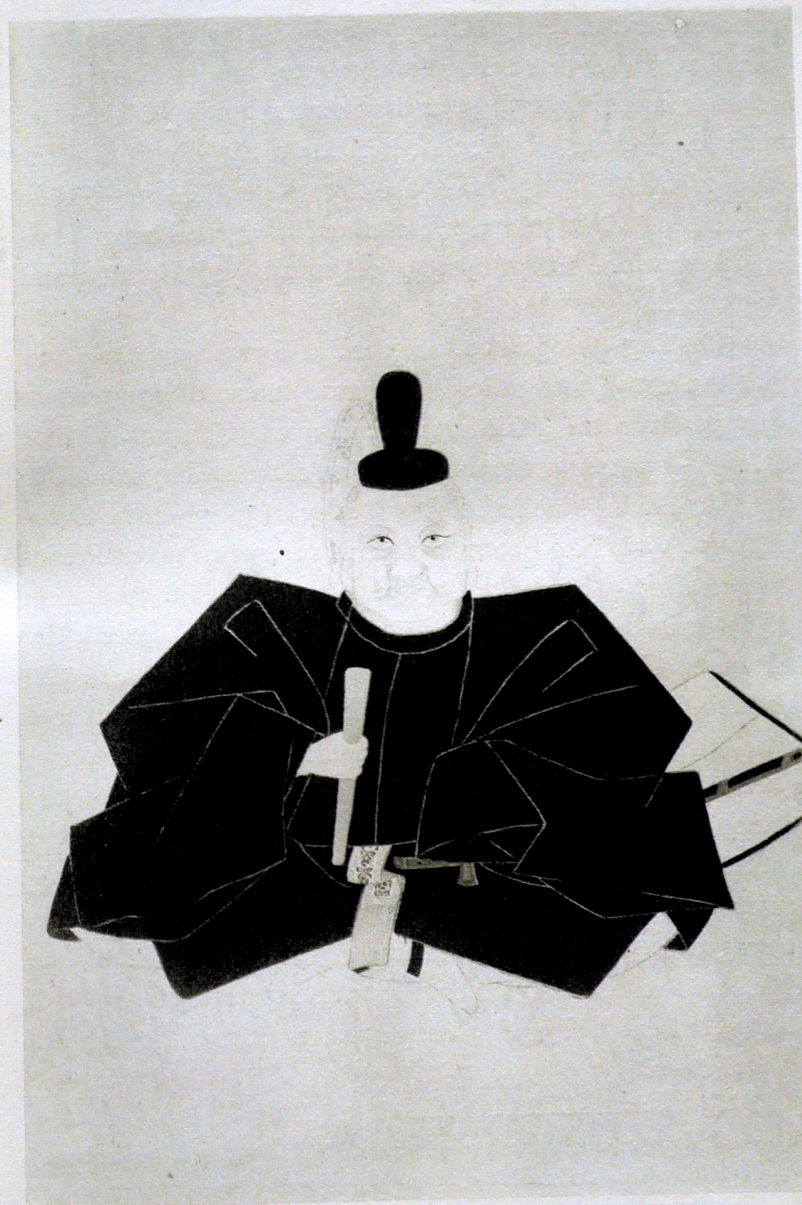
of Kōsan-koku (as Formosa or Taiwan was then called), urging them to despatch envoys with tributes.

The temper of the Japanese people in the Azuti-Momoyama period was such that they loved grandeur and splendour, and both their fine and useful arts were full of manly vigour and rich in delicate forms and colours. Architecture was represented by such colossal and magnificent structures as Azuti Castle, Ōsaka Castle, the Zyuraku-dai, and Husimi Castle. The paintings and sculptures which adorned them were of dazzling splendour. Painting in particular produced first-class masters, such as Kanō-Eitoku and Kanō-Sanraku, who have left us many large-scale works of high merit. The general taste also tended towards grandeur and breadth of vision, and dancing, singing and music were in great vogue. It was in this period that *zyōruri* (a kind of ballad drama), *ayatururi* (puppet drama), and the Kabuki drama had their beginnings. There was also that disinterested taste for simplicity, or love of the ineffable, which had been inculcated by Zen Buddhism. The related cult of tea ceremony was widely practised both by military chiefs and by the common citizen, so that it not only produced such an immortal master of the art as Sen-no-Rikyū, but many highly-prized articles required in the ceremony were also then made, and have survived to our own day as valuable curios. Last but not least, the building of gigantic structures considerably stimulated the progress of landscape gardening as an art, resulting in the construction of many a celebrated garden.

XI. THE EDO PERIOD (PART I)

Even before Hideyosi's death Tokugawa-Ieyasu was, next to Hideyosi himself, the most influential leader of men in the country. After the decease of Hideyosi, Isida-Mitunari formed a scheme to get rid of Ieyasu, and in the fifth year of Keityō (1600) he rose in arms against him. In the famous battle of Sekigahara (Gihu Prefecture) Mitunari was defeated by Ieyasu, and three years later, in the eighth year of the same era (1603), Ieyasu was appointed *Sei-i-Taishōgun* (Generalissimo) and opened his Bakuhu in Edo (present Tōkyō). And in two more battles, the one in the 19th year of Keityō (1614) and the other in the first year of Genna (1615), he annihilated the Toyotomis and their die-hard adherents, who had taken up their last stand at Ōsaka Castle. Efforts were then directed towards the readjustment and consolidation of the various systems and institutions, with the result that the Bakuhu was placed on foundations as secure as could be wished for.

The social structure of the Edo period may be defined as consisting of strata called *kuge* (Court nobles), *buke* (warriors), *tyōnin* (townsmen), and farmers. The nobles occupied the most exalted social rank, but had little political power and economic influence. The warriors, on the contrary, wielded very real power and great influence in political affairs and economic matters, and with the Bakuhu as their central authority, there were altogether about two

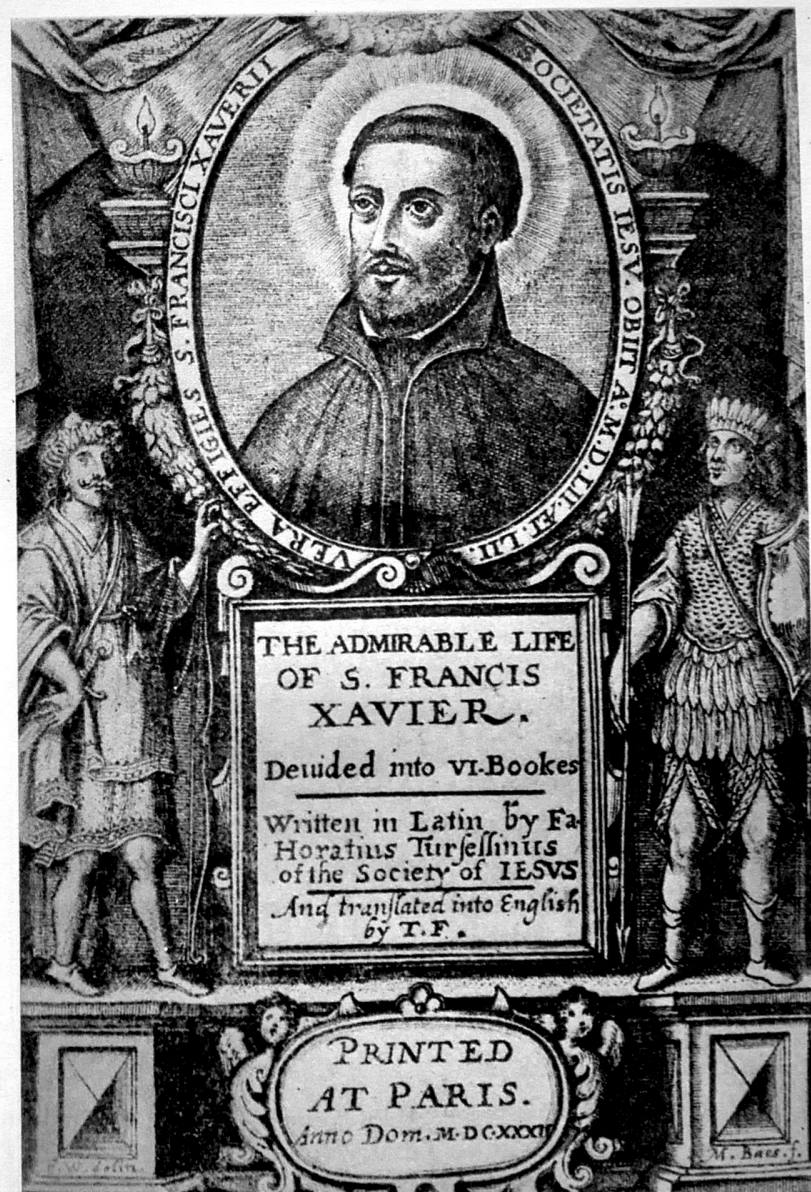


Tokugawa-Ieyasu, Founder of Bakuhu at Edo

hundred and seventy *daimyō* or feudal lords with their families, who divided the whole country among themselves as their domains or fiefs, and governed them with the assistance of their retainers or subordinates. Subject to the rule of this military class the towns-people engaged in trade and industry, and the farmers in agriculture. Thus it was that the feudal system of Japan was founded and organized.

Casting our glance back on a former age, we find that the art of navigation had made marked progress in Europe from the middle of our Muromati period, so that an ever-increasing number of ships came sailing round to the Far East. The most noteworthy of those early Europeans to visit Far Eastern waters were a group of Portuguese sailors who drifted to the island of Tanegasima in Kyūsyū in the twelfth year of Tenmon (1543), when the Emperor Go-Nara was on the throne. They were the first to introduce guns into Japan. It was natural in a war-torn age like the Muromati period, that the fire-arm should have been, as indeed it was, eagerly and quickly adopted in all the provinces, and profoundly affected tactics, fortification and other military arts. Some time after this came the Spaniards, who, like the Portuguese, engaged in commercial transactions with the Japanese. Because these European traders came to Japan by way of southern seas, they were called the Southern Foreigners (*Nanban-zin*).*

* This term, often thoughtlessly rendered "Southern Barbarians," really implies no insult to or contempt for the foreigners to whom it was applied since *ban* merely means a foreign country or people, especially one situated to the south of the speaker.

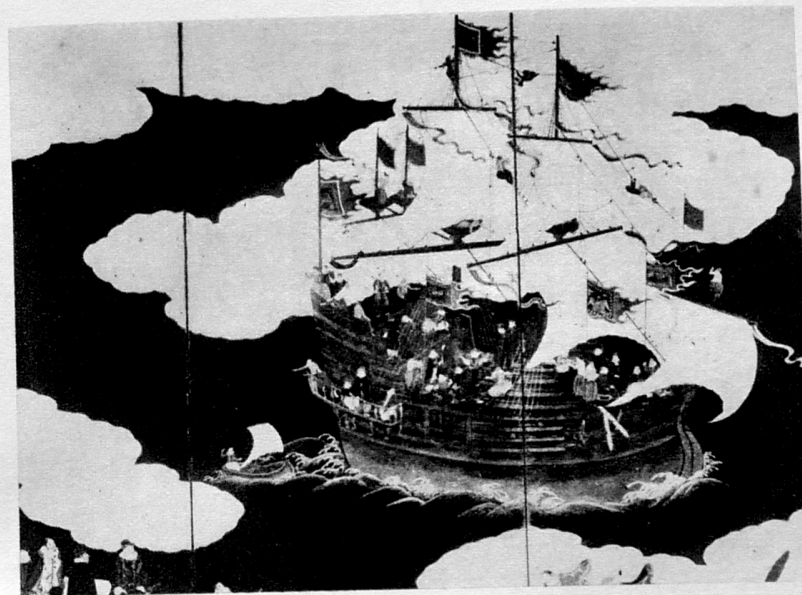


Francis Xavier, Jesuit Missionary

Shortly after the first arrival of the Portuguese, Francis Xavier came to this country and preached here the tenets of the Jesuits. That was in the 18th year of Tenmon (1549). The Japanese called the new teaching Kirisitan-syū (Christianity) or Tensyu-kyō ("Religion of the Heavenly Father"). From that time on Christianity gradually spread until the time of Oda-Nobunaga, who gave it further encouragement by granting official sanction for its propagation. Three military lords of Kyūsyū—Ōtomo, Ōmura, and Arima—went so far as to send messengers to Rome, where they were received in audience by the Pope. Christianity was, however, placed under official ban by Hideyosi, who had reasons to fear that it would prove inimical to public peace and order.

In the fifth year of Keityō (1600), when Tokugawa-Ieyasu was fast rising to supremacy, a merchantman belonging to the Netherlands East India Company drifted into Japanese waters. Ieyasu summoned Jan Joosten, a Hollander, and William Adams, an Englishman, who were members of the crew, and asked them questions concerning the state of affairs abroad. In the 14th year of Keityō (1609) permission was granted the Hollanders to engage in trade, and similar permission was given the English four years later (1613). Hirado and Nagasaki in Kyūsyū were opened as ports where those foreign traders might carry on trade.

The overseas adventures of the Japanese people after the Muromati period was characterized by extraordinary vigour. In Hideyosi's time many a merchant vessel left these shores for trade with distant lands; and at the beginning of the Edo period the spirit of overseas ad-



European Merchant-ship in Far Eastern Waters

venture grew so much more in intensity that untold numbers of Japanese ships, armed with vermilion-stamped permits issued by the Bakuhu, sailed back and forth between Japan and Amakawa (Macao), Luzon, Siam, and other countries to the south of Japan. Ieyasu even sent commercial representatives across the Pacific to Nueva Hispania (as Mexico was then called), with a view to opening trade relations with that distant country.

With regard to Christianity Ieyasu adopted and pursued the policy of interdiction initiated by Hideyosi. But it was not rigidly enforced throughout the country. Date-Masamune, lord of Mutu, for example, sent his retainer Hasekura-Tunenaga to Rome with the avowed object of acquiring the esoterics of the Catholic faith. Foreign intercourse was so active that it was not possible effectu-

ally to prevent European missionaries from smuggling themselves into this country to preach the Gospel. Iemitsu, the third of the Tokugawa Syōguns, therefore, enforced more rigid control over Christianity by prohibiting the importation of Christian literature, the emigration of Japanese to any foreign country, and the return to this country of all Japanese who had so emigrated. In protest against these measures the Jesuits of Amakusa and Simabara in Kyūsyū rose in revolt in the winter of the 14th year of Kan-ei (1637); but the rebellion was suppressed the following spring. The Bakuhu enforced an even stricter ban on Christianity, and in the 16th year of Kan-ei (1639) closed the country against the Portuguese. As both the English and the Spaniards had ceased to come to Japan some time before this, the Hollanders alone now came to Nagasaki to trade with us. From that time on the Hollanders, Chinese and Koreans were the only foreigners admitted into this country, and with her foreign intercourse thus in sad decline the nation found itself in a state of seclusion.

While the country was yet open to Europeans of various nationalities many institutions of Western civilization were introduced to us. As Christianity spread in all parts of Japan, schools were founded and books published under its influence. Astronomy, geography, medicine, literature, architecture, and painting made signal progress and flourished greatly. Many things European were imported also. Among articles of clothing were hats of various shapes (*Nan-ban-bōsi* and *Nan-ban-gasa*), an underwear called *ziban* (from *gibaō*), a waterproof coat called *kappa* (from *capa*), knitted goods called *meriyasu* (from *meias*), buttons or *botan* (from *botaō*), and a kind of



Genroku Fashions. By Hisikawa-Moronobu

divided skirt known as *karusan* (from *calçaō*). Among woven fabrics were velvet or *birōdo* (from *velludo*), cotton cloth called *kanakin* or *kanekin* (from *canequin*), printed cotton or chintz called *sarasa* (*saraca*), and a kind of pongee called *bengarazima* (from *Bengala* or *Bengal*). Cakes and sweetmeats traceable to Occidental origin are sugar-plums or comfits called *konpeitō* (from *confeloa*), a kind of toffee called *aruheitō* (from *alfeloa*), and sponge-cake or *kasutera* (from *castella*). Tobacco or *tabako*, cards or *karuta* (from *carta*), the three-stringed musical instrument *samisen*, soap or *syabon* (from *sabaō*), etc. were also imported in those days for the first time. After the closing of the Empire's portals, the Japanese people obtained bare glimpses of Western civilization through the Hollandish traders.



Tombs of Forty-seven Loyal Rōnin at Sengaku-ji Temple, Tōkyō

The Syōgun Iemitsu was succeeded in his office by Ietuna, and Ietuna by Tunayosi. The period of Tunayosi's tenure of office is known as the Genroku era. While this era saw a general relaxation of political morals, on the other hand it made up for it by amazing advances and achievements in learning, literature and the arts. In the galaxy of scholars were such men as Itō-Zinsai, Ogyū Sorai, Yamazaki-Ansai, and Yamaga-Sokō. There also arose a plebeian literature, or types of literature, which produced such masters as Tikamatsu-Monzaemon the playwright, Ihara-Saikaku the novelist, and Matuo-Basyō the *haiku* poet. Among the artists of the time were Hisikawa-Moronobu the *ukiyo e* painter, Ogata-Kōrin the lacquerware artist, and Hanabusa-Ittyō, who excelled in portraits and the representation of flowers and birds. All these

artists produced works full of sensuous charm or of breadth of vision. The people, who wallowed in the blessings of peace, tended more and more towards extravagance. They frequented *zyōruri* recitations and playhouses, dressed in expensive and splendid *kimono*, with personal belongings revealing equally refined taste. The modes and fashions current in those days are known by the general term Genroku style.

Ienobu succeeded Tunayosi as Syōgun, and was in his turn succeeded by Ietugu. While Ienobu and Ietugu were in office, Arai-Hakuseki was appointed a Bakufu official, and carried out reforms to correct the malpractices existing since the previous era. Hakuseki's reforms were based on civilian principles, whereas Yosimune, the next Syōgun, made steadfastness and sturdiness his guiding principles in carrying out political reforms of his own. About that time the nation also made notable progress in all fields of economic activity.



Yōmei Gate, Tōsyōgū Shrine at Nikkō

XII. THE EDO PERIOD (PART 2)

Yosimune as Syōgun was succeeded by his son Iesige, who in turn gave the office to his son Ieharu. Ieharu's period of office was darkened by Tanuma-Okitugu, who usurped much of the Syōgun's authority and bred political corruption. At the beginning of the next Syōgun Ienari's tenure of office Matudaira-Sadanobu was appointed to a post of importance and carried out the needed reforms. Sadanobu, lord of Sirakawa (Hukusima Prefecture), was a man of great learning, and, determined to save the country from the evils of misgovernment at the expense of his own personal comfort, he followed Yosimune's administrative methods as his models and corrected the prevailing evil practices.

Unfortunately, after Sadanobu's retirement Ienari waxed more and more extravagant, and the finances of the Bakuhu fell once more into disorder. In the meantime, learning and the arts advanced by rapid strides, notably during the Bunka and Bunsei eras (1804-1829). The more prominent Confucian scholars of the time were Sibano-Rituzan, Bitō-Nisyū, and Koga-Seiri. Popular or proletarian literature produced such authors as Santō-Kyōden, Takizawa-Bakin, and Ōta-Nanpo. Among masters of the graphic arts were the *ukiyo-e* painters Katusika-Hokusai and Andō-Hirosige, while Maruyama-Ōkyo, Siba-Kōkan, Ike-no-Taiga, and Tani-Buntō were also painters, each of whom distinguished himself by his peculiar style or

method. As for the Hollandish learning, its study had been started by Aoki-Konyō during Yosimune's tenure of the Syōgunal office. It was later greatly advanced by scholars like Sugita-Genpaku, Maeno-Ryōtaku, and Ōtuki-Gentakū. Through the Hollandish language men began to study the physico-chemical sciences, natural history, geography, and the military sciences, so that Japanese scholars acquainted with that tongue became better informed of affairs and conditions in the West than anybody else in the country.

Be that as it may, there was no disguising the gradual decline in authority of the Syōgunal Government. Under the Syōgun Ieyosi, Mizuno-Tadakuni prohibited customs and fashions of extravagance, encouraged the practice of the military arts, and otherwise strove to put an end to malpractices. But all to no purpose. The finances of the country grew more and more straitened, the *samurai* lost more and more of the sturdy spirit of their forbears, and in consequence the real power and influence of the military class declined seriously. The outlook for the Bakuhu was the more disconcerting because of the steady rise of tendencies or schools of thought which inculcated reverence for the Imperial House, and also because of the growing complexity of relations with foreign countries. In fact, events began to move so fast that nothing could hold them back.

As was pointed out in a previous chapter, reverence for the Imperial Family is the sublimated essence of the Japanese relation of subject to sovereign. From the very beginning of the Empire it continued to flow in the hearts of the people like a stream that never runs dry. With the



Tokugawa-Mitukuni, Lord of Mito, Loyalist Historian

great progress of learning in the Tokugawa period this stream of national thought and sentiment grew broader and deeper. Now, the branches of learning that contributed most to the growth and spread of this thought were national history and national learning (i.e. the study of Japanese as distinguished from Chinese history and classics), and the study of Sintō. The monumental work *Dai-Nihon-Si* ("A History of Great Japan"), the compilation of which was begun by Tokugawa-Mitukuni, lord of Mito, and completed only in the Meiji era, was designed to make clear the fundamental principles of our national polity. As research into Japanese history from the proper angle progressed apace, men realized how remote were the origins and how solid the foundations of the Imperial House; and with a better understanding of their own true

relations and bounden duties to the Emperor came the realization that government by the warrior class was an illegitimate institution in Japan. *Kokugaku* (national learning) was started in the Genroku era by the priest Keityū, followed by Kada-no-Azumamaro, Kamo-no-Mabuti, Moto-ori-Norinaga, and Hirata-Atutane, all of whom pursued researches into ancient words and writings, Japanese history and classics, and threw much light on the ways of the ancient Japanese; and thus they made clear to all the reverence-inspiring origin and nature of our national constitution. Sintō is the indigenous cult of Japan. In the middle period of our national career it got mixed up with Buddhism, but at the beginning of the modern period it separated itself from its exotic companion and resumed its career of independent development, contributing greatly towards the spread of loyalty to the Imperial House.

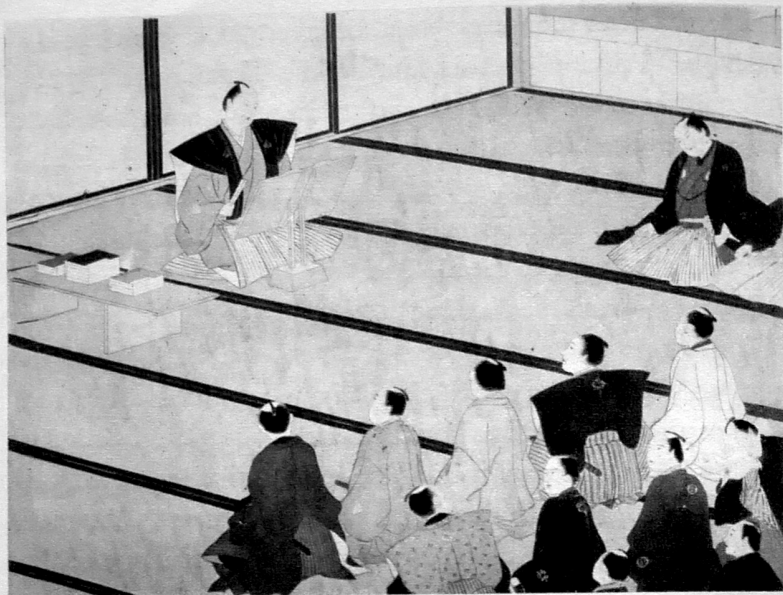
Side by side with the spread of loyalist thought in domestic politics, there went on earnest discussions and deliberations on pressing questions of national coast defence. These had been occasioned by the coming of Russian and British vessels. In the fourth year of Kansei (1792), and again in the first year of Bunka (1804), Russia sent representatives to Japan to demand the opening of trade relations; but the Bakufu, still blindly adhering to the traditional policy of isolation, rejected the demand on both occasions. As for the English, they attracted widespread attention here in the following manner: In the fifth year of Bunka (1808), when the Napoleonic wars were at their worst in Europe, an English man-of-war in hot pursuit of a Hollandish vessel (for the two nations were then at war) suddenly steamed into Nagasaki, which she



Moto-ori-Norinaga, Authority on Ancient Japanese Classics

left only after her crew had behaved in a most unruly fashion. Previous to this, during the Kansei era (1789-1800), Hayasi-Siheï wrote and published a book in which he urged the necessity of strengthening coast defences, and Matudaira-Sadanobu made visits of personal inspection to the districts around Edo Bay. The Bakuhu paid special attention to the defence of the island of Ezo (as Hokkaidō was then called). Kondō-Zyūzō went to the island of Etorohu and erected thereon a national landmark; while Mamiya-Rinzō not only explored the island of Karahuto (Saghalien) but even set foot on the Continent beyond the narrow strait. The military science and the art of gunnery introduced from the West were studied and practised more and more in earnest, and some of the feudal estates or clans set about making serious military preparations for the defence of their coasts.

Years of anxiety rolled on, and passed into decades, until in 1853 (the sixth year of Kaei under the Emperor Kōmei) Commodore Perry, of the United States Navy, in command of a squadron, came to Uraga (Kanagawa Prefecture) and asked for leave to trade with Japan. It was as if the whole Japanese nation heard the loud clanging of bells announcing the dawn of a new era. The same year a Russian envoy by the name of Poutiatine came to Nagasaki, also to demand the opening of commercial relations. So the next year, which was called the first year of Ansei (1854), the Bakuhu concluded a treaty of amity with the United States at Yokohama (then a village near Kanagawa), and opened Simoda (in Izu) and Hakodate (in Hokkaidō) to American vessels. This treaty is known as the Treaty of Kanagawa. The Bakuhu next made similar trea-



Lecture at Confucian Temple, Yusima, Edo (now Tōkyō)

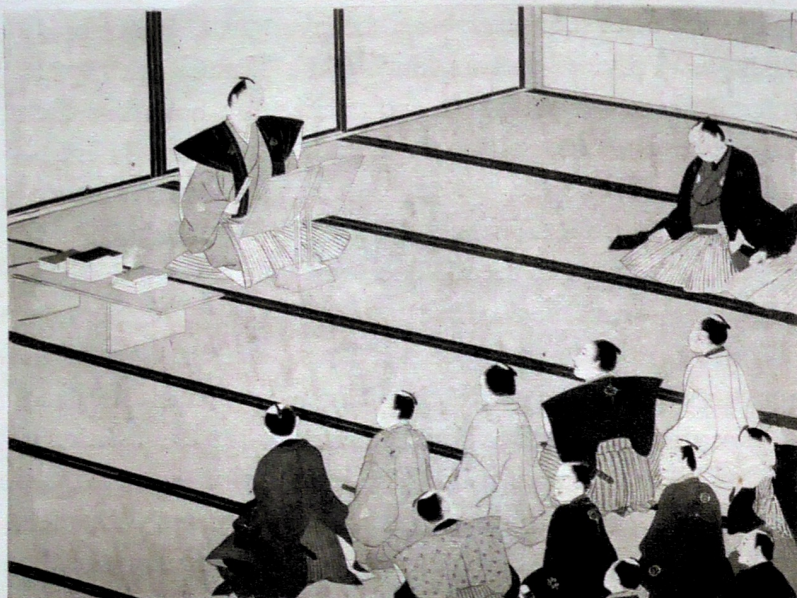
ties with Great Britain, Russia, and the Netherlands. Thus was abandoned the policy of seclusion pursued for two centuries, and Japan stepped forth into the comity of nations.

It should be remembered that what Japan had concluded with those Occidental nations were treaties of friendly intercourse. In the fourth year of Ansei (1857), therefore, she concluded a treaty of commerce with Townsend Harris, the American consul-general, to make Kanagawa, (now Yokohama), Hyōgo (now Kōbe), Nagasaki, and Niigata new open ports, at the same time, however, closing Simoda. The next year (1858) Ii-Naosuke, Grand Senior (highest official of the Bakuhu below the Syōgun), signed and sealed the provisional treaty and concluded similar agreements with the Netherlands, Russia, Great Britain and France.

Just at that time political opinion in the country was sharply divided into two camps: those who favoured the opening of the ports, and those who advocated an anti-foreign policy. Loyalism (i.e. royalism) happened to unite with anti-foreignism, and the more enthusiastic and daring adherents of this trend of political thought denounced Ii-Naosuke so vehemently that he arrested or otherwise persecuted them, but was at last assassinated by them. That tragedy was the signal for the rapid and serious decline of Syōgunal prestige, and though the Imperial Court ordered the Bakuhu to reform itself as best it could, it was already too weak to recover; and the loyalists (or adherents to the Imperial cause) now took a bold step forward by openly advocating the overthrow of the Syōgunate. The whole country was seething with excitement.

By the time the Emperor Meizi (reigned 1866-1912) ascended the throne in the third year of Keiō (1867) the Bakuhu had become so utterly effete as no longer to have any authority left to carry on the government of the country. In the tenth month of that year, therefore, Tokugawa-Yosinobu, who then held the Syōgun's office, voluntarily relinquished the reins of government to the Imperial Court. Two hundred and sixty-five years after Ieyasu's appointment to the office of *Sei-i-Taishōgun*, the Edo Bakuhu came to an end, thus bringing to a close the long period of government by the military class.

In the twelfth month of the same year the Emperor issued an important edict, proclaiming the return to the ancient system of government by the Tennō or Emperor. He expressed his determination to rule the country along



Lecture at Confucian Temple, Yusima, Edo (now Tōkyō)

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new lines based upon the spirit of the Emperor Zinmu, who laid the foundations of the Empire. Thenceforward, in other words, he would personally supervise and control all important matters of State. Shortly afterwards all civil strife came to an end, and perfect peace reigned in the Empire.



Snow-capped Pine-tree.
By Maruyama-Ōkyo

XIII. THE MEIZI PERIOD

Having fixed the general lines of policy which his reinvigorated Government was to pursue, the Emperor Meizi paid homage to the Gods of Heaven and Earth in the third month of the first year of Meizi (1868) and pledged himself to carry out five things of paramount importance. Furthermore he gave this same pledge to the public. It is commonly called the Five Articles of the Imperial Oath, and reads as follows :

- “ 1. We will call councils and rule the nation according to public opinion ;
2. Men of upper and lower classes without distinction shall be united in all enterprises ;
3. Civil officials and military officers shall be so treated that they can attain their aims and feel no discontent ;
4. Old unworthy ways and customs shall be destroyed and the people shall walk along the highway of heaven and earth ;
5. Knowledge shall be sought among the nations of the world and the Empire shall be led up to the zenith of prosperity.”

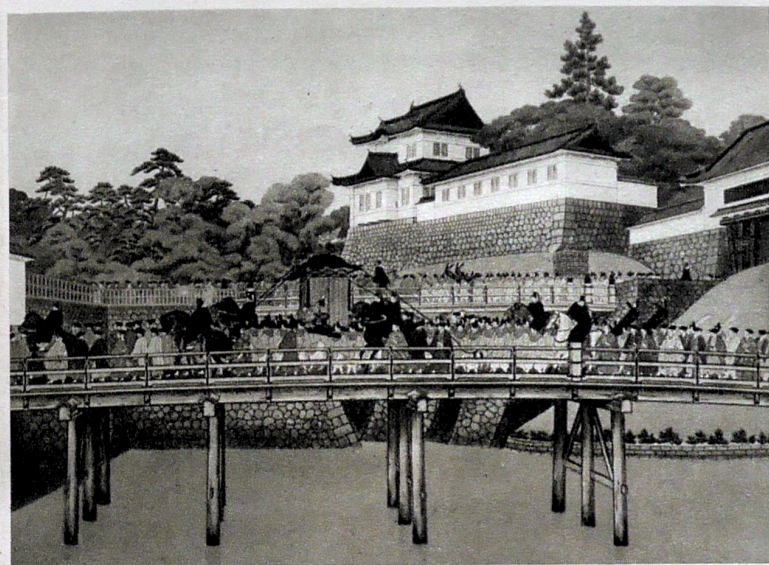
This proclamation made clear to all and sundry the new national policy of open and free intercourse with the outside world, and of energetic activity and enterprise rather than passivity and seclusion in foreign relations. Ever since then the nation has cherished and pursued the ideal

enunciated by the Emperor Meizi, and been constantly striving to realize it for the country.

In the seventh month of the same year (1868) the Emperor renamed Edo as Tōkyō, and then paid it a visit; and though he returned to Kyōto for a brief space he moved to Tōkyō for good in the spring of the next year (1869). Soon afterwards the war-lords in all parts of the country returned their estates, together with the people, to the Imperial Court, which accepted them and established prefectures (*ku* and *ken*) in the fourth year of Meizi (1871), simultaneously with the abolition of the feudal clans (*han*). Thus was swept away the old feudal system, and replaced by a strong centralized form of government.

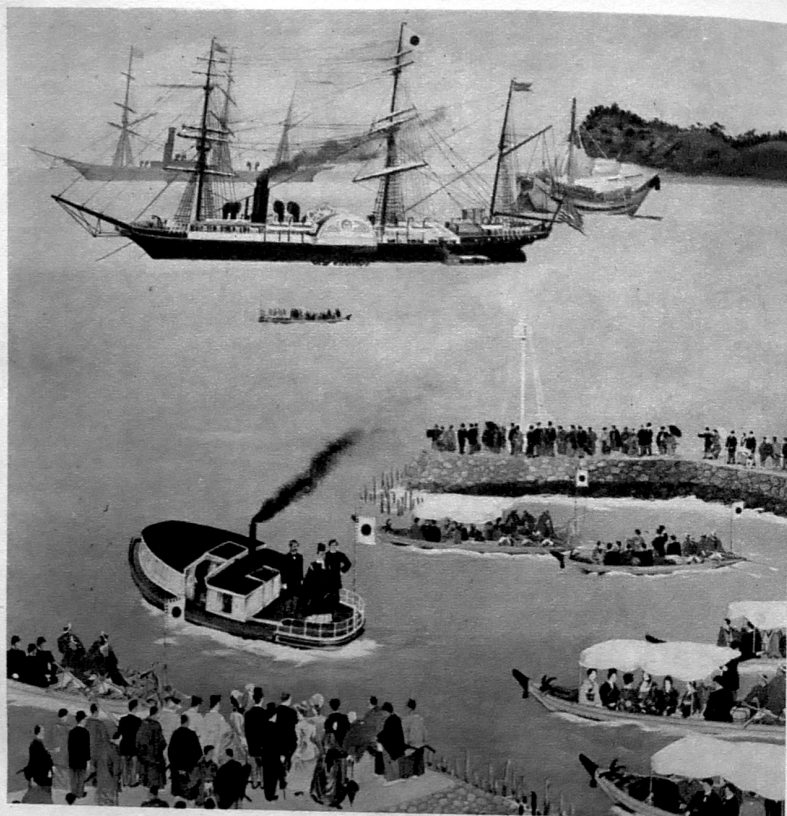
Prior to this, in the first year of Meizi (1868), the Imperial Court decided upon a foreign policy in favour of entering into amicable relations with the other countries of the world. Tyōsen (Korea) and China (then under the Ch'ing or Manchu emperors), however, acting in disregard of this policy adopted by Japan, brought such unfriendly pressure to bear upon her that she had to take appropriate measures against them. Accordingly, in the seventh year of Meizi (1874) Japan sent troops to Taiwan (Formosa) to conquer the region occupied by the aboriginal tribes or *Seiban*. In the 15th and 17th years of Meizi (1882 and 1884), when disturbances broke out in Keizyō (Seoul), capital of Tyōsen (Korea), Japanese troops were despatched there to wrest apologies from the Tyōsen Government. And at last, in the 27th year of Meizi (1894), Japan opened hostilities with China, and won victory after victory until the old monarchy sued for peace.

In domestic politics the Government, in steady pur-



Emperor Meiji's Arrival in Tōkyō, the New Capital

suance of the Five Articles of the Imperial Oath was for years engaged in various preparations for the realization of his great ideal. The Emperor himself, who was well aware of the earnest wishes of the people for the opening of a national deliberative assembly, issued an edict in the 14th year of Meizi (1881), promising the convocation of the first Diet in the 23rd year of Meizi (1890). Accordingly the Government sent Itō-Hirobumi and others to the countries of Europe to study the constitutional and other systems there in force. In the 18th year of Meizi (1885) the Imperial Court ordered thorough change in the official organization of the central government, and created the posts of the Prime Minister and Ministers of State in charge of the various executive departments. Itō-Hirobumi was then appointed Premier. In the 21st year of Meizi (1888)



Iwakura Mission to Europe and America

the Privy Council was established as the highest advisory body to the Crown. The necessary preparations for the epoch-making event having been thus completed, the Imperial Constitution of Japan was promulgated on the auspicious day of *Kigen-setu* (the national holiday for the annual celebration of the founding of the Empire), the 11th of February in the 22nd year of Meizi (1889). And in November the following year (1890), there took place the long awaited opening of the Imperial Diet, thus making constitutional government a reality in Japan.

From the early years of his reign the Emperor Meizi had given much thought to the enlightenment of his people, and in the fifth year of Meizi (1872) had enforced a new system of education which included a period of compulsory attendance at primary school. Then there had followed secondary education, higher education, university or academic education, normal-school education, technical, commercial and other professional education, and education for women, all of which advanced steadily year by year. Perceiving this phenomenal progress, the Emperor granted, in October of the 23rd year of Meizi (1890), a Rescript on Education in which he pointed out to his subjects the fundamentals of education. All Japanese have ever since then striven in their daily life to live up to the teachings of the Rescript, getting wisdom through learning, practising the arts and professions they have acquired, that they may faithfully follow the way of subject to sovereign.

It had been for many years Russia's desire and endeavour to obtain an ice-free port in the Far East. After the Sino-Japanese War (1894-5), therefore, she incited Germany and France to joint action with her in attempting interference with the results of that conflict. She forced Japan to return to China the Liaotung Peninsula, which she had acquired as one of the fruits of her victory, and then added fuel to our indignation by causing her own troops to enter Manchuria and threatening a further descent southwards. Perceiving the gravity of the situation Japan prepared herself for a crisis by concluding, in 1902 (35th year of Meizi), a treaty of alliance with Great Britain. Russia, however, was not even content with Man-



Nogi meeting Stoessel after Capitulation of Port Arthur

churia as her prey, but began to extend her grasping hand to Tyōsen (then called Kan-koku). Thereupon, in the 37th year of Meizi (1904), Japan rose resolutely in arms to champion the cause of lasting peace in the Far East. The next year (1905) her forces captured Port Arthur, won a decisive victory at Mukden, and annihilated a great Russian fleet in the Battle of the Japan Sea. Japanese national prestige soared. And through the good offices of the American President, Theodore Roosevelt, the war was brought to a close by the conclusion of a treaty of peace at Portsmouth. Five years later, in the 43rd year of Meizi (1910), the Emperor of Japan accepted the kingdom of Tyōsen from its reigning sovereign and incorporated it with Japan. Kan-koku, as Korea had till then been called, had its old name Tyōsen revived, and was placed



Signing of the Portsmouth Treaty

under the administrative authority of a governor-general. The people of the peninsula have ever since been enjoying to the full the benevolence of the Imperial House, for education has spread throughout the country, industry has made marked progress, and the general welfare and happiness of the Emperor's new subjects is being advanced steadily year after year.

In the earlier decades of the Meizi era the nation was busy acquiring new knowledge and skill from Occidental countries in the different fields of politics, economics, and science. In due course of time there appeared many who proceeded to assimilate the imported knowledge to their unique national temperament and needs, and to carry on researches along original or creative lines of their own. Brilliant discoveries in medicine and surgery, notable in-

ventions in the manufacture of arms and ammunition, and other triumphs were achieved. The study of Japanese and Chinese classics, which had for a time suffered sad neglect, was revived with energy ; and thanks also to the remarkable progress of printing, learning made great advances. In the domain of literature the Meizi period in its latter half produced a large number of celebrated novelists and *haiku* (*hokku*) poets, and astute critics and capable exponents of Western literature. As for the fine arts, the necessity of preserving old works of art began to be strongly urged as early as the 12th or 13th year of Meizi, and there was a fast-spreading movement for an art revival. Master painters, both of the native and Western schools, and sculptors to match them in skill, appeared in considerable numbers. Architecture, the arts of dyeing and weaving, of pottery and lacquer-work, also felt Western influences ; and while on the one hand they preserved much of the antique elegance of former periods, on the other they added new and refreshing features to the old. It is in this wise that they have continued their progress until the present time.

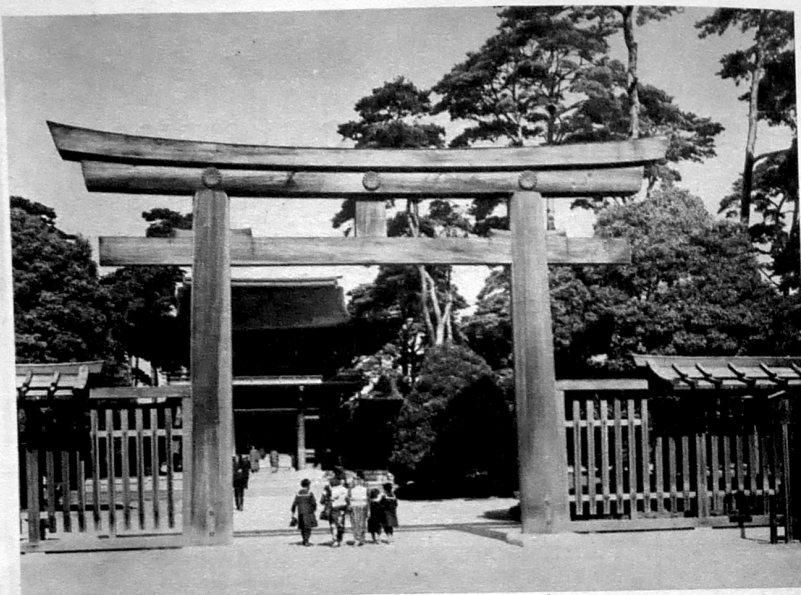
Japan thus kept rising to ever higher and higher degrees of prestige and prosperity under the Emperor Meizi, who after an illness passed away on July 30, 1912, in the 45th year of his reign. He was then in his sixty-first year. In September of that year his remains were solemnly interred at the Husimi-Momoyama Mausoleum.

XIV. THE TAISYO-SYOWA PERIOD

On the very day of the Emperor Meizi's demise the Emperor Taisyō (reigned 1912-1926) straightway ascended the throne, and named his own new era Taisyō. And in the fourth year of Taisyō (1915) impressive ceremonies of enthronement or accession were performed.

In the summer of the previous year (1914), when the World War broke out, Japan enlisted herself on the Allied side out of fidelity to the Anglo-Japanese Alliance. Her military-naval activities were not confined to the Pacific and Indian Oceans, to say nothing of the regions nearer home, but were extended as far as the waters of the Mediterranean in order to render energetic assistance to her allies. At the peace conference, therefore, she was counted one of the five Great World Powers, the other four being Great Britain, the United States, France and Italy. In regard to naval strength she was even treated as constituting with Great Britain and the United States the three major Sea Powers of the world. And in the League of Nations formed after the World War she occupied the position of a permanent member of the Council, and in that capacity did much for the peace of the world.

International armament competition, however, showed no signs of slackening even after the World War, so that an atmosphere of uneasiness and insecurity hovered over all the nations of the earth. In 1921 (10th year of Taisyō), therefore, at the initiative of the United States



Meiji Shrine, Tōkyō

an international conference was called at Washington, and in February next year (1922) Japan, Great Britain, the United States, France and Italy—the five principal naval Powers of the world—agreed upon ratios as to their capital ships. It was further agreed that Japan, Great Britain and the United States should maintain the status quo with regard to the defences on their islands in the Pacific, and that Japan, Great Britain, the United States and France should mutually respect their rights and interests in their Pacific possessions. Lastly, Japan and Great Britain agreed to terminate their offensive and defensive alliance. This Washington Treaty contained not a few provisions obviously disadvantageous to Japan, but for the sake of the world's peace she willingly accepted them.

Under the Emperor Taisyō Japanese national power



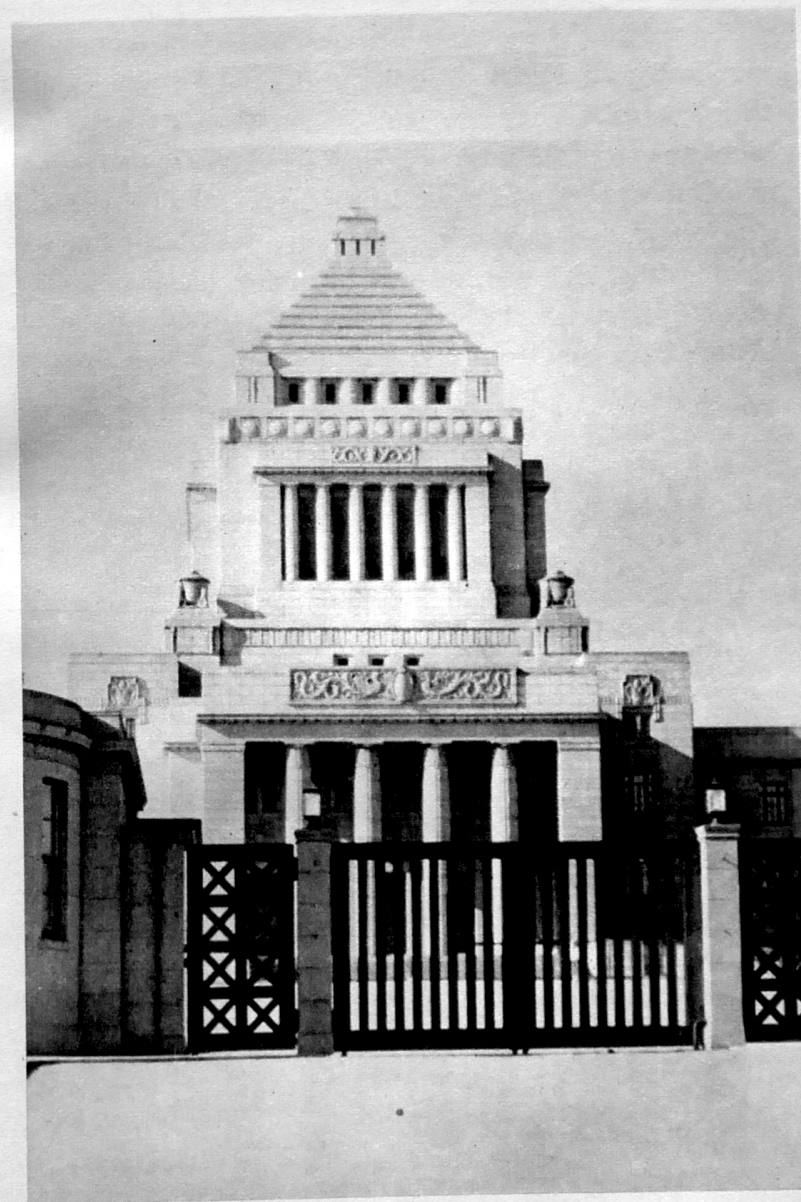
Yasukuni Shrine for the War Dead, Tōkyō

was greatly strengthened and extended. Unfortunately His Majesty became ill, and in November 1921, in the 10th year of his reign, he had to appoint his Crown Prince to be Imperial Regent. The nation prayed like one man for the Emperor's complete recovery, but to no purpose. On December 25, 1926, in the 15th year of Taisyō, he breathed his last at the age of forty-eight. His remains were entombed in the Tama Mausoleum.

The reigning Emperor, who was Regent to his late Majesty, ascended the throne with due ceremony immediately upon the death of his father, thus becoming the 124th Emperor of Japan. At the same time he proclaimed the new era-name of Syōwa. In the third year of Syōwa (1928) the grand ceremonies of enthronement were performed.

Since His Majesty's accession to the throne Japan's position among the nations has risen even higher than before. Yet, ever solicitous for intimate relations with the other Powers of the League, she showed once more her sincere concern for world peace by participating in the naval limitation conference held in London in 1930 (5th year of Syōwa). Meanwhile the situation in the Far East had undergone important changes, and in the autumn of the next year (1931) there broke out what has come to be known as the Manchuria Affair, resulting in 1932 in the founding of the new state of Manchoukuo. All through these events Japan constantly strove to secure the permanent peace of the Far East, but when she found that the League of Nations, ill-informed of actual conditions in East Asia, would not swerve from an attitude which was incompatible with her own policy, Japan was at last obliged to secede from the League in pursuance of the principle of international equity. That event occurred in the eighth year of Syōwa (1933).

Japan's policy towards China has always been dictated by her sincere desire for friendship with her good old neighbour, and by her wish to safeguard the stability of the Orient in close co-operation with that country. Not being able to appreciate her true motives, the Kuomintang Government of China went to the length of breeding and spreading anti-Japanese sentiments and instigating acts of open opposition against her, until in 1937 (12th year of Syōwa) Chinese troops, in violation of existing agreements, gave battle to our forces. Thus arose the Chinese Affair, an event whose causes, as outlined above, cannot be too deeply deplored. As these words are being



Imperial Diet, Tōkyō

written, the Japanese forces by land and sea are winning victory after victory wherever they go, and have brought practically all North, Middle, and South China under their control. They are now striving, literally day and night, to uproot the false notions fostered by the Kuomintang Government, and by assisting the healthy growth and development of a new government or group of governments with which we can work with true common understanding, to secure the peace of the Orient and contribute to the welfare and happiness of all the nations of the world.



Marunouchi Scene, Tōkyō

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APPENDICES

I.—LIST OF EMPERORS

Posthumous Name	Reign (J. E.)	Reign (C. E.)	Posthumous Name	Reign (J. E.)	Reign (C. E.)
1 Zinmu Tennō	1-76	660-585B.C.	32 Susyun Tennō	-1252	-592
2 Suizei Tennō	-112	-549B.C.	33 *Suiko Tennō	-1288	-628
3 Annei Tennō	-150	-511B.C.	34 Zyomei Tennō	-1301	-641
4 Itoku Tennō	-184	-477B.C.	35 *Kōgyoku Tennō	-1305	-645
5 Kōsō Tennō	-268	-393B.C.	36 Kōtoku Tennō	-1314	-654
6 Kōan Tennō	-370	-291B.C.	37 *Saimei Tennō	-1321	-661
7 Kōrei Tennō	-446	-215B.C.	38 Tenzi Tennō	-1331	-671
8 Kōgen Tennō	-503	-158B.C.	39 Kōbun Tennō	-1332	-672
9 Kaika Tennō	-563	-98B.C.	40 Tenmu Tennō	-1346	-686
10 Suzin Tennō	-631	-30B.C.	41 *Zitō Tennō	-1357	-697
11 Suinin Tennō	-730	-70A.D.	42 Monmu Tennō	-1367	-707
12 Keikō Tennō	-790	-130	43 *Genmyō Tennō	-1375	-715
13 Seimu Tennō	-850	-190	44 *Gensyō Tennō	-1384	-724
14 Tyūai Tennō	-860	-200	45 Syōmu Tennō	-1409	-749
15 Ōzin Tennō	-970	-310	46 *Kōken Tennō	-1418	-758
16 Nintoku Tennō	-1059	-399	47 Zyunnin Tennō	-1424	-764
17 Rityū Tennō	-1065	-405	48 *Syōtoku Tennō	-1430	-770
18 Hansyō Tennō	-1070	-410	49 Kōnin Tennō	-1441	-781
19 Ingyō Tennō	-1113	-453	50 Kanmu Tennō	-1466	-806
20 Ankō Tennō	-1116	-456	51 Heizei Tennō	-1469	-809
21 Yūryaku Tennō	-1139	-479	52 Saga Tennō	-1483	-823
22 Seinei Tennō	-1144	-484	53 Zyunna Tennō	-1493	-833
23 Kensō Tennō	-1147	-487	54 Ninmyō Tennō	-1510	-850
24 Ninken Tennō	-1158	-498	55 Montoku Tennō	-1518	-858
25 Buretu Tennō	-1166	-506	56 Seiwa Tennō	-1536	-876
26 Keitai Tennō	-1191	-531	57 Yōzei Tennō	-1544	-884
27 Ankan Tennō	-1195	-535	58 Kōkō Tennō	-1547	-887
28 Senka Tennō	-1199	-539	59 Uda Tennō	-1557	-897
29 Kinmei Tennō	-1231	-571	60 Daigo Tennō	-1590	-930
30 Bidatu Tennō	-1245	-585	61 Suzaku Tennō	-1606	-946
31 Yōmei Tennō	-1247	-587	62 Murakami Tennō	-1627	-967

* Empress

Posthumous Name	Reign (J. E.)	Reign (C. E.)	Posthumous Name	Reign (J. E.)	Reign (C. E.)
63 Reizei Tennō	-1629	-969	95 Hanazono Tennō	-1978	-1318
64 Enyū Tennō	-1644	-984	96 Go-Daigo Tennō	-1999	-1339
65 Kazan Tennō	-1646	-986	97 Go-Murakami Tennō	-2028	-1368
66 Itizyō Tennō	-1671	-1011	98 Tyōkei Tennō	-2043	-1383
67 Sanzyō Tennō	-1676	-1016	99 Go-KameyamaTennō	-2052	-1392
68 Go-Itizyō Tennō	-1696	-1036	100 Go-Komatu Tennō	-2072	-1412
69 Go-Suzaku Tennō	-1705	-1045	101 Syōkō Tennō	-2088	-1428
70 Go-Reizei Tennō	-1728	-1068	102 Go-Hanazono Tennō	-2124	-1464
71 Go-Sanzyō Tennō	-1732	-1072	103 Go-Tutimikado Tennō	-2160	-1500
72 Sirakawa Tennō	-1746	-1086	104 Go-Kasiwabara Tennō	-2186	-1526
73 Horikawa Tennō	-1767	-1107	105 Go-Nara Tennō	-2217	-1557
74 Toba Tennō	-1783	-1123	106 Ōgimati Tennō	-2246	-1586
75 Sutoku Tennō	-1801	-1141	107 Go-Yōzei Tennō	-2271	-1611
76 Konoe Tennō	-1815	-1155	108 Go-Mizunoo Tennō	-2289	-1629
77 Go-Sirakawa Tennō	-1818	-1158	109 *Myōsyō Tennō	-2303	-1643
78 Nizyō Tennō	-1825	-1165	110 Go-Kōmyō Tennō	-2314	-1654
79 Rokuzyō Tennō	-1828	-1168	111 Go-Sai Tennō	-2323	-1663
80 Takakura Tennō	-1840	-1180	112 Reigen Tennō	-2347	-1687
81 Antoku Tennō	-1845	-1185	113 Higasiyama Tennō	-2369	-1709
82 Go-Toba Tennō	-1858	-1198	114 Nakamikado Tennō	-2395	-1735
83 Tutimikado Tennō	-1870	-1210	115 Sakuramati Tennō	-2407	-1747
84 Zyuntoku Tennō	-1881	-1221	116 Momozono Tennō	-2422	-1762
85 Tyūkyō Tennō	1881	1221	117 *Go-SakuramatiTennō	-2430	-1770
86 Go-Horikawa Tennō	-1892	-1232	118 Go-MomozonoTennō	-2439	-1779
87 Sizyō Tennō	-1902	-1242	119 Kōkaku Tennō	-2477	-1817
88 Go-Saga Tennō	-1906	-1246	120 Ninkō Tennō	-2506	-1846
89 Go-Hukakusa Tennō	-1919	-1259	121 Kōmei Tennō	-2526	-1866
90 Kameyama Tennō	-1934	-1274	122 Meizi Tennō	-2572	-1912
91 Go-Uda Tennō	-1947	-1287	123 Taisiyō Tennō	-2586	-1926
92 Husimi Tennō	-1958	-1298	The 124th Emperor, His Majesty now reigning.		
93 Go-Husimi Tennō	-1961	-1301			
94 Go-Nizyō Tennō	-1968	-1308			

* Empress

II.—SYNTHETIC CHRONOLOGY

Period	Christian Era	Japan	Christian Era	Foreign Countries	Note
Ancient Period A fairly high degree of culture had existed before opening of intercourse with Tyōsen (Korea) and China. Cultural life was still further greatly advanced towards the close of this period by the introduction of Buddhism.	660B.C.	Emperor Zinmu ascends throne at Kasihara Palace on New Year's Day. (This corresponds to Feb. 11 of Gregorian Calendar, which is now annually honoured as national holiday.)	776B.C.	First Olympiad.	
			653B.C.	Egypt becomes independent of Assyria.	
			586B.C.	Fall of Judæa.	
			558B.C.	Rise of Persian Empire.	
			557B.C.	Gautama Buddha born in India.	Age of Hellenistic Culture.
			551B.C.	Confucius born in China.	
			538B.C.	Fall of Babylonia.	
			509B.C.	Rome becomes a republic.	
			492B.C.	First Persian expedition against Greece.	
			490B.C.	Second Persian expedition against Greece.	
			484B.C.	Herodotus born in Asia Minor.	
			470B.C.	Socrates born at Athens.	
			465-	Athens at height of glory (Age of Pericles).	
			429B.C.		
			343B.C.	Alexander the Great on eastern expedition.	
			265B.C.	Entire Italian peninsula under Roman sway.	
			146B.C.	Fall of Carthage. Greece becomes a Roman province.	
			100B.C.	Julius Caesar born.	

Period	Christian Era	Japan	Christian Era	Foreign Countries	Note
	92B.C.	Amaterasu-Omikami enshrined at Kasanui, Yamato Province.			
	86B.C.	First census. First system of taxation.			
	5B.C.	Amaterasu-Omikami's shrine removed to present site on River Isuzu, Ise Province.	65B.C.	Fall of Syria.	
			44B.C.	Caesar becomes Emperor and is assassinated.	
			4B.C.	Birth of Jesus Christ.	
			1A.D.	Christian era commences.	
	6A.D.	Ponds and canals dug in various provinces (by Imperial order).			
	97	Emperor Keikō sends his son Prince Yamato-Takeru-no-Mikoto to subjugate Kumaso.			Age of Roman Culture.
	110	Prince Yamato-Takeru-no-Mikoto sent to subjugate Ezo.			
	135	Districts readjusted for purposes of local administration.			
			161-180	Marcus Aurelius Emperor of Rome.	
	209	Empress Zingū conquers Siragi, a Korean kingdom.			
	286	Wani, Korean scholar, comes from Kudara and presents Emperor with copies of Confucian Analects and Senzimon.	226	Rise of Southern Persia.	
	316	Emperor Nintoku taking pity on his subjects for their poverty, exempts them from taxation for six years.			

Period	Christian Era	Japan	Christian Era	Foreign Countries	Note
Period of Political Reforms Institutions systematized, and Buddhist culture adopted on grand scale.			325	Constantine the Great unifies his Empire.	Byzantine Civilization.
			395	Roman Empire divided into Eastern and Western.	
	462	Emperor Yūryaku commands his Empress to tend silkworms.			
	478	Shrine of Toyouke-no-Omikami, goddess of cereals, removed to Yamada, Ise Province.			
			527-565	Justinian the Great, of Eastern Roman Empire.	
	552	Kudara, Korean kingdom, presents Imperial Court with Buddhist images, sutras and commentaries.			
	577	Kudara sends tributes in the form of Buddhist image makers and carpenters trained to build Buddhist temples.			
			588	Sui Dynasty brings all China under unified control.	
	592	Empress Suiko appoints Prince Syōtoku as Prince Regent. The Prince builds Sitennō-zi Temple.			
	603	Prince Syōtoku establishes twelve grades of Court rank.			
	604	Constitution of Seventeen Articles promulgated.			
	607	Hōryū-zi Temple erected. Ono-no-Imoko sent to China (under Sui Dynasty). He returns two years later.			

Period	Christian Era	Japan	Christian Era	Foreign Countries	Note
Nara Period Institutions established in previous period were further improved and consolidated. Wholesale adoption of T'ang civilization from China. <i>Manyō-syū</i> , first anthology of native Japanese verse, compiled.			618	China under T'ang Dynasty.	
			622	Hegira, or Mohammedan era, begins.	
			632	Death of Mohammed.	
	645	First era-name adopted and announced.			
	646	Imperial Rescript on Reformation promulgated.			
	665	T'ang Dynasty (China) sends mission to Japan.			
	701	<i>Taihō Ritu-ryō</i> , or Code of Laws and Regulations, completed.			
	710	Imperial capital removed to Nara, and called Heizyō-kyō.			
	712	<i>Koziki</i> , "Record of Ancient Matters," the oldest history extant in Japan, is completed and submitted to throne.			
	713	Orders given for compilation of <i>Hudoki</i> , the first book of Japanese geography ever written.			
	720	<i>Nihon-Syoki</i> completed and submitted to Emperor. This is a history of Japan treated as of nearly equal importance with <i>Koziki</i> .			
	741	Buddhist temples known as <i>Kokubun-zi</i> ordered to be built in all provinces.			
	743	Tōdai-zi Temple built at Nara.			
	752	Colossal Buddha-image in Tōdai-zi Temple completed.			

Period	Christian Era	Japan	Christian Era	Foreign Countries	Note
Heian Period Native culture attains a high stage of development, so that notable works of literature and art appear. Chief among literary masterpieces are <i>Genzi-Monogatari</i> , <i>Makura-no-Sōshi</i> , and the anthology of verse called <i>Kokin-Waka-Syū</i> .	794	Imperial capital removed to Heian-kyō, present Kyōto.			
	804	Priests Saityō and Kūkai land in China (under T'ang Dynasty).			
	805	Saityō returns from China and introduces <i>Tendai</i> Buddhism.			
	806	Kūkai returns from China and introduces <i>Singon</i> Buddhism.			
	828	Kūkai establishes <i>Syugei-syuti-in</i> , first Japanese institution for general education.	827	Unification of England.	
			862	Founding of Russia as an empire.	
	894	Sending of missions to China (under T'ang Dynasty) stopped.			
	899	Sugawara-no-Mitizane appointed <i>Udaizin</i> , one of the highest posts in central government. Two years later he is deprived of the office and relegated to an inferior position in Kyūsyū.			Romanesque Culture.
	1167	Taira-no-Kiyomori appointed <i>Daizyō-Daizin</i> , Prime Minister.	1097	First Crusade.	
	1175	Priest Hōnen founds a <i>Nenbutu</i> sect, or <i>Zyodo-syu</i> , insisting on pure faith in Amida-Buddha.			
	1185	Taira family overthrown. By imperial permission Minamoto-no-Yoritomo appoints			

Period	Christian Era	Japan	Christian Era	Foreign Countries	Note
Kamakura Period Culture was much influenced by intercourse with China (under Sung and Yuan [Mongol] emperors). Zen Buddhism introduced from China, and new and native sects established. <i>Busidō</i> or samurai spirit began to flower.		guards and district magistrates in provinces, thus securing for himself undisputed authority in military and police administration and control of taxation.			
	1192	Minamoto-no-Yoritomo appointed <i>Sei-i-taisyōgun</i> , or Generalissimo.			
	1202	Priest Eisai propagates Zen Buddhism.			
	1205	Hōzyō-Yositoki becomes Regent.	1215	Magna Carta.	
	1219	Minamoto family comes to an end.			
	1224	Sinran opens <i>Zyodo-sin-syū</i> , a more thorough-going <i>Nenbutu</i> sect than Hōnen's.			
	1253	Nitiren opens <i>Hokke-syu</i> , popularly known as Nitiren sect.	1241	Hanseatic League.	Gothic Culture.
	1274	Mongol invasion repulsed by Japanese forces.	1275	Marco Polo comes to China (under Yuan Dynasty).	
	1281	Second Mongol expeditionary fleet annihilated by Japanese.			
	1333	Fall of Hōzyō family, and Restoration of Kenmu era.			Renaissance.
Kenmu Restoration and Yosino Period Noble attempts to res-	1336	Kusunoki-Masasige, loyalist, dies in battle.			
	1338	Nitta-Yosisada, another loyalist general, dies fighting.			

Period	Christian Era	Japan	Christian Era	Foreign Countries	Note
tore executive power to Imperial House.	1339	Kitabatake-Tikahusa, loyalist scholar, publishes <i>Zinnō-syōtō-ki</i> .			
	1397	Asikaga-Yosimitu, <i>Syōgun</i> , builds <i>Kinkaku</i> , or Golden Pavilion.			
	1467	War of Ōnin era begins. Priest-painter Sessyū goes to China (then under Ming Dynasty).			
	1483	Asikaga-Yosimasa, <i>Syōgun</i> , builds <i>Ginkaku</i> , or Silver Pavilion.			
Muromachi Period Zen culture flourishes greatly, so that the arts of tea ceremony and flower-arrangement and the Noh drama become popular.			1429	Orleans saved by Jeanne d'Arc.	
			1489	Cape of Good Hope discovered.	
			1492	Columbus discovers America.	
			1498	Vasco da Gama reaches India.	
			1517	Luther posts up his 95 theses.	
			1522	First circumnavigation of the world.	
	1543	Portuguese drift into Tanegasima and introduce gun into Japan.			Modern Period Characterized by phenomenal advances in material civilization and great influence of the white man in almost all parts of the world.
	1549	Francis Xavier introduces Jesuitical Christianity into Japan.			
			1558	Queen Elizabeth crowned.	
	1576	Oda-Nobunaga builds castle at Azut.			
	1582	Otomo, Arima and Omura, all <i>daimyōs</i> , send messengers to Rome.			
Azuchi-Momoyama Period Thanks to temperament of Hideyoshi, who wielded undisputed	1583	Toyotomi-Hideyoshi builds Ōsaka Castle.			

Period	Christian Era	Japan	Christian Era	Foreign Countries	Note
authority, general taste favoured the gorgeous and the grand in all forms of artistic expression.	1586	Hideyoshi appointed <i>Daizyō-Daizin</i> .			
	1587	Hideyoshi puts Christianity under ban.			
	1592-1597	Hideyoshi sends expeditions to Tyōsen (Korea) with object of conquering China (under Ming Dynasty).			
	1600	Jan Joosten, Hollander, and William Adams, Englishman, come to Japan.			
	1603	Tokugawa-Ieyasu appointed <i>Syōgun</i> .			
	1609	Permission given Hollanders to trade with Japanese.			
	1613	English traders receive similar permission. Date-Masamune, <i>Daimyō</i> , sends his retainer Hasekura-Tunenaga to Rome.			
	1615	Fall of Toyotomi family.			
	1639	Country closed against Portuguese.			
	1657	Tokugawa-Mitukuni orders compilation of <i>Dai-Nihon-si</i> , monumental history of Japan.			
			1661	Ch'ing or Manchu Dynasty supreme in China.	
			1686	Newton published theory of gravitation.	
Edo Period Peace unbroken for over 200 years gave plebeian culture free scope for creative development.	1702	47 loyal retainers of Akō clan avenge death of their lord.			
			1776	American Declaration of Independence.	
			1789	George Washington elected first President of U. S. A. French Revolution.	

Period	Christian Era	Japan	Christian Era	Foreign Countries	Note
Meizi Period Wholesale introduction of Occidental civilization leaves indelible marks on Japanese culture in this and succeeding periods.	1792	Russia demands opening of trade relations.	1804	Napoleon Buonaparte Emperor of France.	
	1804	Russia again presses her demand.			
	1844	Holland advises <i>Bakuhu</i> or Syōgunate to open country to foreign intercourse.			
	1853	Commodore Perry comes from the United States and demands opening of trade relations. Poutiatine, a Russian, also comes to Japan.			
	1854	Treaty of amity with the United States.			
	1857	Treaty of commerce with the United States as represented by Townsend Harris, U. S. consul general.	1861	American Civil War.	
	1868	Imperial Vow of five items promulgated.			
	1871	Abolition of feudal clans and establishment of prefectures.			
	1879	President Grant comes from the United States.			
			1870	Franco-Prussian War.	
			1883	Triple Alliance between Germany, Austria, and Italy.	
	1889	Promulgation of Imperial Constitution.	1891	Franco-Russian Alliance.	
	1894	Sino-Japanese War, China being under Ch'ing or Manchu Dynasty.			
	1895				
			1898	Spanish-American War. America annexes Hawaii.	
			1901	Australia becomes a federal Commonwealth.	

Period	Christian Era	Japan	Christian Era	Foreign Countries	Note	
Taisyō-Syowa Era Meizi culture now grown mellow. Revival of intense national self-consciousness, and critical reassessment of Western civilization.	1902	Anglo-Japanese Alliance.	1904	Anglo-French Entente.	European civilization having over-ripened, East now claims and asserts equality with West.	
	1904-1905	Russo-Japanese War. Treaty of Portsmouth.				
	1910	Incorporation of Tyōsen (Korea, then called Kan-koku) with Japan.				
	1914	Japan enters the Great War.	1912	Fall of Ch'ing Dynasty, China being declared a republic.		
			1914	Great War breaks out.		
			1918	End of Tsarist Russia.		
			1919	Peace Conference at Versailles.		
			1921	Washington Conference for naval reduction.		
	1928	Universal manhood suffrage. Jury system also goes into force.	1930	London Naval Conference.		
1931	Manchurian Imbroglio.	1935	Second London Conference for naval limitation.			
1932	Shanghai Affair. Manchukuo founded as independent empire.					
1933	Japan secedes from League of Nations.					
1937	China Affair begins. Anti-Comintern Pact between Japan and Germany. Fall of Nanking.	1938	Italy joins Anti-Comintern Pact.			
1938	Italy joins Anti-Comintern Pact.					

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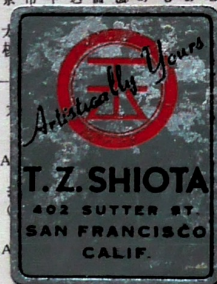
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